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The  
History of Trauayle  
in the  
VWest and East Indies, and other  
countreys lying eyther way,  
towardses the fruitfull and ryche  
Moluccaes.

Gathered in parte, and done into Englyshe by  
Richarde Eden.

//

Imprinted  
at London

by  
Richarde Iugge.

Imprinted at London  
by Richarde Iugge.  
1577

604

Part IV

E141

E23

1940

pt. 4

The  
History of Travels  
in the  
West and East Indies, and other  
countries lying either way,  
towards the fruitful and rich  
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Gathered in parts, and done into English by  
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Part IV

People of  
great agility.

A strange ap-  
parell.

The cause of  
an other error.

So doe the  
Tartars.

Plentie of  
wylde beastes.

people is of small stature, and of such a little of bowle, that  
hurling they quyers of arrows gette to them, and they  
baines in theyr handes, they can with a leape cast themselves  
through a circle or hope of the diameter of a cubite. They  
fight on foot, armed with bowes and arrows after the ma-  
ner of the *Tartars*. They are exercised in hurling the dart,  
and shooting, from theyr youth: insomuche that they give  
theyr chyliden no meate untyll they hit the mark they shoote  
at, as was in olde tyme inhabitants of the *Mandes* called  
*Salmes*. They like to make theyr apparell stright and close  
to theyr bodies, that it hinder not theyr mooues. Theyr wynter  
bestures are made of the whole skynnes of *Deales* or *Bears*,  
artificially wrought, and made supple. These they tye with a  
knotte above theyr heade, leaueing onely two holes open to looke  
through, and haue all the rest of theyr bodies covered, as  
though they were situed in sackes, but that this being adopted  
to all partes of theyr bodies, is so made for commoditie, and not  
for a punishment, as the *Romanes* were accustomed to sow pa-  
riches in sackes of leather with a Cocke, an Ape, and a Ser-  
pent, and so to hurle them alyue altogether into the ryuer of  
*Tyber*. And heretofore I thinke it came to passe, that in olde tyme  
it was rashly beleueed, that in these regions there were men with  
rough & heavy bodies like wylde beastes, as partly made relation  
through ignorance, partly also taking pleasure in rehearsal of  
suche thinges as are straunge to the hearers. The *Lapones*  
defended by this arte and industry, got aboue and withstand  
the shorpenesse of wynter and the Rych wynters, with all the  
intirpes of heauen. They haue no houses, but cartayne Ca-  
bernacles lyke tentes or haies, wherewith they passe from place  
to place, and chaunge their mansions. Some of them lyue after  
the maner of the people of *Sarmatia*, called in olde tyme *Amacolib*,  
which vsed waynes in the steade of houses. They are much gi-  
uen to hunting, and haue suche plentie of wylde beastes, that  
they kyll them in maner in every place. It is not lawfull for  
a woman to goe forth of the tent, at that tyme by the which her  
husbands went out on hunting the same day, nor yet to  
couche with her hande any parte of the beast that is taken, un-  
till



till her husbände reache her on the spytte suche a portion of  
 fleshe as he thynketh good . They till not the grounde . The  
 region nourisheth no kynde of Serpentes ; yet are there great  
 and noysome Snattes . They take fysh in great plentie :  
 by the commoditie whereof, they lyue after the maner of the  
 Ethiopians, called *Ichthiophagi* . For as these dye they fysh  
 with feruent heate, so doe they dye them with colde, and  
 grynde or stampe them to powder as small as meale or flour.  
 They haue suche aboundaunce of these fyshes, that they houre  
 great plentie thereof in certeyne store houses, to carry them  
 vnto other landes neare about them, as *Northboethnia* . and  
 whyte *Russia* . They shyppes are not made with nayles, but  
 are tyde together and made fast with cordes and wythes. With  
 these they sayle by the swifte ryuers betweene the mountaynes  
 of *Laponia*, beyng naked in sommer that they may the better  
 swynne in the tyme of perill, and geather together such wa-  
 res as are in daunger to be lost by shypwacke . Parte of them  
 exercise handie craftes, as imbrodering and weauing of  
 clooth, interlaced with golde and syluer . Suche as haue deu-  
 ised any necessary Arte, or doe increase and amende the inuen-  
 tions of other, are openly honoured, and rewarded with a ve-  
 sture, in the which is imbrodered an argument or token of the  
 thyng they deuised . And this remaineth to the posteritie of  
 theyr famelie, in token of theyr desartes . They frame shyppes,  
 buyde houses, and make dyuers sortes of houtholde stuffe arti-  
 ficially, and transporte them to other places neare about . They  
 buye and sell both for exchange of wares, and for money . And  
 this only by consent of both parties, without communication: yet  
 not for lacke of wytte, or for rudenesse of maners, but because  
 they haue a peculiar language vnknewen to theyr borderers . It  
 is a valiant nation, and lyued long free, and susteyned the warres  
 of *Norway* and *Suetia*, vntyll at the length they submitted them  
 selues, and payde ryche summes for theyr tribute . They chose them  
 selues a gouernour, whom they cal a kyng: But the kyng of *Sue-  
 tia*, graueh him auctoritie and administration . Neuerthelesse,  
 the people in theyr suites and doubtful causes, resorte to *Suetia* to  
 haue theyr matters decised.

No Serpents.

Great Snatts.

A boundaunce  
of fysh.Shypes with-  
out nayles.Science has  
honoured.Largepnyng  
without  
woodes.

Do. iii.

In

Edm. The decaloes.  
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Of the Northeast frostie sea,

No horses.  
A beast of mar-  
uepious  
strength and  
swiftnesse.

What Schoo-  
mans is, looke in  
Gronlande.

The change  
of the horizon.

The olde auc-  
thours called  
all the North  
people Scythians.

Erasmus la-  
menteth this  
in his first  
booke de rati-  
one rationan-  
bi where he  
speaketh of  
the people, cal-  
led Scythii.

In thei journeyes, they goe not to any Inne, nor yet enter in-  
to any house, but lye all upgūt vnder the firmament. They haue  
no horses, but in the steade of them, they tame certayne wyld  
beastes which they call Reen, beyng of the iust bygnesse of a  
Hyle, with rough beare lyke an Ass, clouen fete, and brawn-  
ched hoynes lyke a Harte, but lower and with fewer amiettes.  
They will not abyde to be rydden. But when they peptrels  
or drawyng collers are put on them, and they so ioyned to the  
Charlotte or sleade, they runne in the space of xxxii. houres, a  
hundred and fiftie myles, or xxx. Schenos, the whiche space  
they aspyre to chaunge the horizon thyppe, that is, thyppe to  
come to the furthest signe or marke that they see a far of. Which  
doubtlesse is a token both of the maruepious swiftnesse & great  
strength of these beastes, beyng able to continue runnyng so  
great a space, in the meane whyle also spendyng some tyme in  
feedyng. I suppose that this thyng was somewhat knowne  
to the olde wyters, although receyued in maner by an obscure  
and doubtfull fame: For they also wyte that certayne Scythians  
doe ryde on Hartes.

They neyther solow the Christian religion, nor yet refuse it,  
or are offended therewith as are the Jewes: but doe sometymes  
receyue it sauourably, to gratifie the princes to whom they obey.  
And that no more of them imbrase the Christian faith, the faulte  
is somewhat to be imputed to the Bishoppes and Prelates that  
haue epyer relected this cure & charge of instructyng the nation,  
or suffered the faith of Christ to bee suffocate, euen in the first  
spryng. For vnder the pretence of religion, they would haue  
aduanced thei owne reuenues, and ouerburdened the people  
by an intollerable example, none otherwyle here then in all Chri-  
stendome, which thyng is doubtlesse the cause of most greuous  
defections. I heard Iohn, a bishop of Gothlande, say thus: We  
that gouerne the church of Vpsalia, and haue vnder our dio-  
cesse a great parte of that nation, lyke as it is not comenient  
to declare many thinges of our vigilance and attendaunce o-  
uer the flocke committed to our charge, euen so absteynyng  
from myschecuous couetousnesse, whereby religion is abused  
for laker, we doe in all places our diligent endeuour, that wee  
minister none occasion, whereby this nation, as offended by our  
Gmcs



times, may be the lesse wyllyng to embrace the Christian faith.  
 This is the state of the religion among the Lapones: although  
 of theyr owne institution and custome receyued of theyr pre-  
 decessours, they are Idolatours, honouryng that lpyng thyng **Idolatric.**  
 that they meete first in the mornynge, for the God of that day,  
 and divinynge thereby theyr good lucke or euill. They also  
 erecte Images of stone vpon the mountaynes, whiche they e-  
 steme as Goddes, attributyng to them diuine honour. They  
 solemne marriages, and begyn the same with fyre and slynt, as **A mysterie of marriage in fyre and slynt.**  
 with a mysterie so aptely applyed to the Image of stone, as if  
 it had been receyued from the myddest of Grecia. For in that  
 they aduise a mysterie to fyre, as they doe not this alone (so-  
 much as the Romanes obserued the same custome) euen so are  
 they hercin partly to be commended, in that they vse the ceremo-  
 nies of so noble a people. The mysterie of the fyre is no lesse  
 to be praysed, both sofar as this is domesticall philosophie,  
 and hath also a neare affinitie and signification to these solemni-  
 ties. For as the slynt hath in it fyre lpyng byd, whiche appeareth  
 not but by mowynge & force: so is there a secrete lye in both kynds  
 of man and woman, which by mutuall coniunction cometh  
 forth to a lpyng byth. They are furthermoze experte in-  
 chaunters. They tye three knottes on a stryng hangyng at a  
 whyp. When they lose one of these, they rayse tollerable wynds:  
 When they lose an other, the wynde is more vehement: but by  
 losyng the thyrde, they rayse playne tempestes, as in olde tyme  
 they were accustomed to rayse thunder and lpyghtnyng. This  
 arte doe they vse agaynst such as sayle by theyr coastes, and staye  
 or moue the ryuers and seas more or lesse, as they lyst to shew  
 fauour or displeasure. They make also of leade certayne hoyle **Magickal darts.**  
 magicall dartes of the quantitie and length of a synger. These  
 they throwe agaynst such, of whom they desyre to bee reuenged,  
 to places neuer so farre distant. They are sometymes so vexed  
 with the canker on theyr armes or legges, that in the space of **The canker.**  
 three dayes they lye through the vehemencie of the payne. The  
 same falleth very lowe in these regions: and prolongeth one  
 continuall nyght for the space of three monethes in wynter, du-  
 ring whiche tyme they haue none other lyght but lyke vnto the  
 twilight of eueninge & mornynge. This is very cleare, but con-  
 tinueth

D.iii.

contineth

Eden. The decades.  
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# Of the Northeast frostie sea,

timely but fewe houres, and is lyke the byght shynnyng of the Moone. Therefore that day that the Sonne returneth to the hemispherie, they keepe holy day, and make great mynth with solemnne festiuitie. And these are the maners of this nation, not so brutyshe or saluage, as woold they therefore to be called Laponers for they vnappetence of simplicitie, as when they lyued vnder theyr owne Emperre, and vied no familiaritie or entercoursie with other nations, & knew not the commoditie of their owne thinges, neyther the pryce and estimation of theyr fures in our regions, by reason whereof, they solde great plentye of them for some of our wares of small value.

Riche fures.

The boundes or limites of *Laponia* (being the extreme land of *Scandia* knowne towarde the North pole) are extended toward this parte of the North, to the west yet vnknewen to vs: And furthermore toward the same parte of the uttermost sea, according to this description.

The first coast.	70	72.
The coast folowynge.	80.	7.
That that yet foloweth.	90	70.

plentie of sea  
fyshe.

From the fshynge places and store houses of this sea, they carry forth to *Nordbothnia*, and whyle *Russia*, landes conffyning to them, great plentye of fyshe. Whereby we may coniecture that this sea is extended on euery syde toward the North. Towarde the West, it is limited with the most inward gulfie at the *Cape of Marchus*, at the degree.

wardhus.

Toward the South, it is limited by a lyne drawen from thence vnto the degree.

Norwegia, or Norway.

**N**orway, is as muche to say, as the Northway. This was sometyme a flozshynge kyngdome, whose dominion comprehended *Denmarke*, *Friselonde*, and the *Islandes* farre about, vntyll the domesticall Emperre was gouerned by the succession of inheritance. In the meane tyme whyle this gouernance ceased for lacke of due title, it was instituted by consent of the nobilitie, that the kynges should be admitted by election: supposing that they woulde with more equitie execute that office, inasmuche as they were placed in the

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the same by such aucthoritie, and not by obteyning the kyng-  
dome by fortune and newe aduancement. But it came so to  
passe, that as euery of them excelled in rycheffe, ambition, and  
fauoure by consanguinitie, so were they in greater hope to obtaine  
the kyngdome: and were by this meanes diuided into factions,  
attemptyng also occasions to invade foraigne realmes, whereby  
they myght strengthen theyr parties. It is therefore at this pre-  
sent under the dominion of the Danes, who do not onely exact in-  
tolerable tributes, but also bypynge al theyr ryches and commodi-  
ties into Denmarke, constitutyng the continuance of theyr go-  
uernance in thynfirmite and pouertie of the subiectes: whiche  
exemple, some other princes do folowe at this day in the Christi-  
an Empire. For after that the princes had forsaken such vertues  
as should haue shyned in them, as to be *Patres patrie* (that is) the  
sathers of their countreys, and that in the place hereof, onely the  
proude countenance of dominion remayned, whiche opened  
licentiousnesse to thynurie of the subiectes: this folowed there of,  
that whereas the Danes by this occasion had no further trust or  
ayde in the loue of the people, they murthered, for thynremunite of  
theyr owne estate, by forcible extenuatyng the goods and power  
of them whom they desired to keepe in subiection. This is the  
fortune of Norway, whose edifices, towne, and cities can not  
defende theyr auncient amplytude and dignitie: neyther is there  
any hope of repayyng theyr state. For there are no consultati-  
ons admitted for the redresse of the common welth: No man  
dare shewe his aduice, or attempte any thyng, vncertayne of the  
myndes and consent of other. To this difficultie is added the  
qualitie of the place: For the Danes haue in theyr power al the  
nauigations of Norway, whereby it may exercise no trade by sea,  
neyther cary south wares to other places: so that in fine it may  
seeme most vnfaynurable, as lackyng the fauoure of heauen, the  
sea, and the lande. From hence is brought into all Europe a  
spede of the kyndes of them whiche we call habboches or hakes,  
imbrute and dyed with colde, and beagyn with chibbes or flocks,  
by reason whereof the Germans call them *Stockefylle*. The  
takynge of these, is most commended in Hamarie, that they may  
be sufficiently dyed and hardened with colde: For suche as  
are taken in the moore temperate monthes, do corrupt and  
putrifie,

Kingdomes  
destroyed by  
factions.

The Danes.

The default of  
princes.

An example of  
tyrannie.

The miserable  
state of  
Norway.

Stockefylle.

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putrile, and are not meete to be caried forth.

The description of the west coaste, with the part thereof lying most towards the north.

*Wardus* (that is) the watch house, or watch house

54.

70.

30.

It is a stronge Castell or fortresse appointed to the *Lapones*.

The castle following,

42.

30.

70

*Mattikar*. &c.

All the coast from hence, unto the places neere about unto the degree. 45. 60. being sometimes lesse desolate by the sterion and destruction of *Wardus*, the *Lapones* chose for their habitations, as continuing to amasse beneficiall beaven. From the castle of *Wardus* unto the degree. 40. 30. 64. 10. of the coast in the lying time is dangerous to passe, by reason of whales, of such huge bignesse, that some of them growe to an hundred cubites: for these fishes at that time of the yere relap together for generation. Such whippes as chauce to fall eyther vpon theyr babies, or into such whippespooles as they make by theyr vehement motions, are in great peryll. The remedy to auoyde this danger, is to powder into the sea *Cachorum* (that is) oyle made of the stones of the beaste called the *Seur*, mingled with water: For with this, the whole herde of whales dampeth sundrely to the bottome of the sea: They make a terrible roying, and haue two breathyng places in the hyghest part of theyr forheads, standing south ryght a cubite in length, and are hyde at the ends, being covered with a skynne, through the whiche they blowe waters lyke shoters or founes of raine. The prickes of theyr backs, are founde conceyning thre els in circuite, and stery harte betwene them of one ell. They are at the leaste of. 12. cubites in length, and are colde and hept in steyr houses. The greatest are supplicable to bee eaten, by reason of theyr ranke and vnsuery taste, whiche can not be qualified.

*Nidrosia* standing vpon the south side of the sea bank, was the chiefe cite and metropolis of the *Lapones* throughout all *Wardus*, *Wardus*, *Wardus*, and the *Wardus* there about. This cite was noble at the first vnder the *Wardus* Empire of *Wardus*, conceyning in circuite. 1111. parys, but

The *Lapones*.

Whippes in danger by reason of whales.

Castellum.

The roying of whales.

Whales killed and caried.

The cite of *Nidrosia*.



but it is now brought in manner to a village, and is called in the German tongue *Trutheim*; as the house of the *Dydwes*. There remaineth at this day a Cathedrall church in token of the ancient felicitie, being such that in bygnesse and workmanship of wrought stone, the like is not in all Christendome. The greates of compass about the Altar, was destroyed by fyre, and repared at the same time that we wrote this historie. The charge of the reparation, was esteemed to be seven thousand crowmes: by which small portion, an estimate may be made of the excellencie of the whole Church.

The tract of all the sea coastes of *Norway* is very quiet and meete, the sea is not frozen, the snowes endure not long. This land hath also a peculiar pestilence, which they call *Lern* or *Lernuer*. This is a little four footed beaste, about the bygnesse of a Ratte, with a spotted skynne: these fall vpon the grounde at certayne tempestes and sodderne howles, not yet known from whence they come, as whether they are brought by the wyndes from remote Ilandes, or otherwyle engendred of thicke and seculent cloudes. But this is well knowen, that as soone as they fall downe, greene grasse and hearbes are found in theyr bowels not yet digested. They consume al greene thyngs, as do Locustes: and such as they only lyte, wyther and dye. This pestilence lyueth as long as it doth not tast of the grasse newely spryng. They come togeather by flockes, as do Swallows: and at an ordinarie time, eicher die by heapes, with great infection of the land (as by whose corruption & aitre is made pestiferous, and molesteth the *Norwegians* with wyrmynge in the head and the Jaundies) or are consumed of other beastes named *Lefrat*. Towards the East, it is included within the lyne that is drawen by the mountaynes, whose endes or uttermost boundes, they are, that lye toward the South, about the mouthes of the river *Trolbett*: but that part that lieth toward the North, passeth by the castel of *Wardhus*, and is extended to the unknowen lande of the *Lapones*.

Some  
beasts of  
unknown  
generation.

Wardhus.  
The unknowen  
land of the  
Lapones.

The Lake called *Mos*, and the Name of *Hoffuen* in the myddell thereof, is in the degree. 45 30 61.

In this Lake appeareth a strange monster: whiche is, a serpent of huge bygnesse. And as to all other places of the

A serpent of  
huge bignesse.

Eden. The decades.  
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# Of the Northeast frosty sea.

the ice, blinding farrre to port and shallow and change of chynge: so both this to Norway. It was scene of late (in the yere of Christ. 1522. appearing farrre above the water, reuoluyng lyke a great peeler, and was, by coniecture farrre of, esteemed to be of spheie cubites in length. Shortly after folowed the relectoryng of *Christiernus* kyng of *Danmarke*. Such other monstrous thyngs are sayd to be scene in vniuers places of the world. And doubtlesse except we should thinke that the diuine prouidence, hauyng mercy vpon mortall men, and hereby warnyng them of theyr offences, doth send such strange chynge (as also blinding farrre, and armies flyghyng in the ayre, with suche other potentous monsters, wherof no causes can be founde by naturall chynge) we myght els suspect that such flyghtes were but imaginations of the sense of man decepted.

On the East syde, are extrecyng rough mountaynes, which admit no passage to *Swede*. The sea betwene *Norway* and the *Nordes*, is called *Tiallesland*, *Baripar*, or the *Streghers*. The *Islands of Lofsch*, whole middest. 42 67 10.  
*Langmas*, whole middest. 41 67  
*Vastrall*, whole middest. 41 30 67 30.

The sea betwene these three *Islands*, is called *Muscosum* (that is) boyling. At the flowing of the sea, it is swallowed into the *Caves*, and is blowne out agayne at the retlowing, with no lesse violence then the streames of ryuers fall from mountaynes. This sea is nuygible, vncyl it be lower then the mowthes of the rockes. Such as chauce into it out of due time, are caried hawtlong into *Ulyppooles*. The fragmentes of the lost shippes, are seldom e cast vp agayne. But when they are cast vp, they are so brased and firtred against the rockes, that they seme to be overgrowne with hoare. This is the power of nature, passing the fabulous *Simplicides* & the fearful *Mela*, with the dangerous places of *Silla* and *Caribdis*, and all other miracles that nature hath brought in any other sea hitherto knowne to man.

The *Islands* about *Norway*, are of such fruitful pasture, that they byng not theyr heades into the stables before the mouth of *November*, and do in many places wynter them abode.

God warneth  
us by signes of  
thyngs to  
come.

The streights  
of boyling sea.

Dangerous  
places in the  
sea.

Fruitfull  
Islands about  
Norway.

Suetia

Eden. The decades.  
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Suecia, or Sweethlande.

**S**uecia, is a kyngdome ryche in Golde, Sylder, Copper, Leade, Iron, brasse, cattayle, and exceeding increas of fysh, of the ryuers, lakes, and the sea, and hath no litle plentie of such wyld beastes as are taken with hunting.

Golde and Sylder.

Towarde the West, it is ended with the mountaynes of Skarway from the Castell of *Wardhus* unto thence. 51. 63. 40

Skarway castell.

Towarde the South, with the line from this ende unto the degrees 53. 30. 61. And from thence unto the degrees.

61. 60. 30. About the gulle of Suecia, towarde the north, with the south end of *Laponia* from the castell of *Wardhus* unto the ende. 62. 70.

The gulle of Suecia.

Towarde the East, it is ended with the line from this ende to the degree. 63. 69. 60. *Stockholme* the chiefe cite. 64. 61.

The cite of Stockholme.

This is the chiefe mart towne of Suecia, and is strongly defended by art and nature. It is situate in marshes, after the manner of Venice: and was therfore called *Stockholme*, so much as be-

ing plac'd in the water, the foundation is fortified with stockes or piles. The sea entrench into it with two armis of dyanches, of

such largeness and depth, that shippes of great burden and with maine sayles may enter by the same with theyr full freight. This

suffered of late yeres greivous spoile and destruction, as the singular example of cruel hostilitie: and such, as the like hath not

been lyghly shewed to any other cite, executed by league and composition. In all the tract from *Stockholme* to the lake above the

Golde in colde regions, &amp;c.

ruer of *Dalekarle*, whiche is in the degree. 56. 30. 63. 50. are

mountaynes fruitful of good syluer, copper, and lead. They

get great ryches by the salmons and plentie of other fyshes whiche they take in certayne great lakes.

The dukedome of *Agermanus* occupieth the north syde to the confines of *Laponia*. This tract is full of moors, in the which

The beastes called Wras or eig.

they hunt the beastes called *Vras* or *Eig*, which in theyr tongue they call *Eig*. (that is) wyld Oxen. These are of such

beght, that the highest part of theyr backs are equal with the

measure of a man, holdyng by his armes as hygh as he may reach. &c. *Vysalia* the chiefe cite. 62. 62. 30. here is buried the body of saint *Henricus* kyng and martyr.

Vysalia.

*Coppertalia* (that is) the copper valley, is a Dukedome south.

Coppertalia.

Eden. The decades.  
Bancroft Library.



Of the northeft frofly sea.

Southward from the Dukedome of Lemptia . Under this, is the bypast nation of the people called *Dutch*.

*Oplandia.*

*Oplandia*, is a Dukedome and the nam of mynest of *Scandia*. The cite of *Pircha*, on the North syde of the lake of *Ad eler*, was once a great cite, and able to arme . f. xiii. thousande men to the warres : but is nowe brought to a bylage.

All the tracte of *Oplandia*, hath mynes of *Syluer*, *Copper*, and *Serle*.

Of the *Handes* and rocks that lye about *Suecia*, the mynest is. 67. 30. 61. 30.

*Bydes.*

Egges referred in salt.

These were called of the olde writers *Dones*, the reason of which name remaineth unto this daye : For there are in these unnumerable multitudes of bydes, insomuch that the inhabitants of the next coast, sayle thither in the moneth of *May*, whyle the bydes lye on theyr egges : which they steale, and reserve them in salt for a long tyme.

*Bothnia.*

*Portions*  
*furres.*

*Frags.*

**B**othnia is so named of the precious furres of all sortes that are carped from thence into *Spainie* regions : For by these and theyr sylbyng, they haue great commoditie . *Delimons* of the best sort are taken in these seas, & are great riches among these nations . *Bothnia* is diuided into two partes, as *Northbothnia*, & *South Bothnia*, called *Ostrobothnia*. *Northbothnia*, is terminated with the South ende of the *Lapones*, unto the ende. 78. 30. 69

Toward the East, it is terminated with this ende, and unto the degree. 78. 30. 68. 20.

Toward the West, with the line terminyng the East syde of *Suecia* . And toward the South, with the residue of the gulfe of *Suecia*, from thence that both degrees. 63. 69.

*Ostrobothnia*, toward the East is terminated from the sayde ende of the most East coast . And toward the South, with a line extended by the mountaynes from this ende unto the degree. 71. 66

Toward the North and West, with part of the gulfe of *Suecia*, &c.

*Gothia*



## Gothia or Gothlands.

**G**othia is by interpretation good. For the holy name of God, is in the German tongue Good (that is) Goth. At what time the Gothes upon a generall consent sent forth they offspring or succession to seek new states or countryes to inhabite, and when they possessed the coastes of *Mæris* and *Asia*, none of the olde writers have made mention as farre as I know. But they have been knowne since the time that the Romanes dilated they Empire by *Illyrium* (now called *Slavonie*) into the ryuer of *Danubius*, and were also famous from the time of *Cæsar Dictator*, and *Othavianus Augustus*, by reason of their great warres at *Danubius*, being the vermost bound of *Thempire*. Heretofore, in that remembre what *Gothia* was, under what part of heaven it was situate, or of whom the Gothes took their original, it hath been unknown almost to this age. This is termed towarde the North, with the South end of *Suetia*, and towarde the West, with the other mountaynes of *Norway*. whiche continue from the boundes of *Suetia*, to the mouthes of the ryuers of *Tribbia*. &c.

It hath many goodly Townes, Cities, Castles, Spines &c. The cite of *Visba*, being in the degree. 61. 30. 54. 15. was an ancient and famous marie Towne, as is *Genoa* in *Italy* at this day: but afterwarre being afflicted by & incursions of the pirates of the *Danes* and *Alscomites*, it was left desolate. There remaine to this day certayne ruines, whiche testifie the ancient nobilitie. In this place were the firste nations of the Gothes that possessed *Mæris*. It is at this day of *Swedish* toyle, and famous by many goodly and strong Castles & Monasteries. There is (among other) a Monastrie of the order of *Saint Benedict*, in the whiche is a librarye of about two thousande booke of old editions.

About the yeere of *Christe* fourscore and eynge, the Gothes, into whom resorted a great multitude of other people of these North partes of the world, as from *Lithuania*, *Prussia*, *Russia*, and *Tartaria*, with divers other countreys, draving them selfes bynges and Captaynes, by depopulate and byng in subjection the moze part of *Europe*, invaded *Italy*, bestrides *Rome*, inhabited that parte of *Italy*, now called *Lombardie*, and by conquest subdued the Realmes of *Cassile* and *Aragone*. That warre continued above thre hundred yeeres.

Incursions of the Gothes.

The warre of the gothes against the Romanes.

The boundes of gothland.

The citie of Visba.

Danes and Alscomites.

A librarye of two thousand booke.

The gothes invaded Europe, and bestrides Rome.

Finland.

Eden. The decades.  
Bancroft Library.



## Finland, and Finngia.

**F**inlandia, is as much as saye as a lyye land, or lyne land, so named for the fertilitye of the ground. *Plinie* seemeth to call it *Finnonia*: for he saith, that about the coastes of Finland, are many Islands without names, of the which there lyeth one before *Scythia* called *Papayula*. The gulfie called *Situs Finuonicus*, is so named at this day of the land of *Finnonia*. *Finnonia* continueth with *Scythia*, and runneth without all *Tanais*, (that is to say) without the lymities of *Europe* to the confines of *Asia*. But that the name of *Finlande* seemeth not to agree herunto, the cause is, that this place of *Plinie* is corrupted, as are many other in this aunthour. So that from the name of *Finnonia*, or *Phinnonia*, it was a lykely error to call it *Pannonia*, forasmuche as these wordes doo not greatly differ in wytyng and sounde: so that the counterfect name was soone put in the place of the true name, by hym that knew *Pannonia* and read that name before, being also ignorant of *Phinnonia*.

*Pannonia*  
call'd taken for  
*Finnonia*.

*Estingia*.

*Finngia* had in olde tyme the tytle of a kyngdome, it is of such largenesse, but hath now only the title of an inferiour gouernour, being vnder the dominion of the *Slauons*, and vsing the same tongue. In religion, it obserueth the rytes of the *Greeks*: of late yeres, when it was vnder the gouernance of the *Moscowites*: But it is at this present vnder the kyng of *Suecia*, & obserueth the institutions of the *Occidentall* church. Many the wyues are broughte thither in great plentie, which the people vse eagerly and cheerefully. It is terminated on the South side by the South lyne of *Arctica*, and is extended by the mountaynes. Toward the West, it is terminated with the sea of *Finnonia*, according to this description, and hath degrees. 71. 66.

*Spanische*  
wyues.

Of the difference of regions, and causes of great cities, after the description of *Hieronimus*.

*Cardanus. Liber. xci. de subtilitate.*

**T**here is an other difference of regions caused of cold and heate. For suche as are neare vnto the poles, are vexed with to muche colde: and suche as are vnder the line where the Sunne is of greatest force, are oppressed with heate: Suche as are in the middell betwene both, are nearest vnto temperatynesse: vnder the pole, it is impossible

Eden. The decades.  
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that there should be populous cities, because the land is barren, and the carpage or conueyance of fruites, victualles, and other necessaries, is incommodious. By reason whereof, it is necessarie that the inhabitants of such regions lyue euer in continuall travelling from place to place, or els in small byllages. Suche as inhabite temperate regions, haue meane cities, as well for that they haue more commodious conueyance for necessaries, as also that they may dwell better and more safely together then in byllages, by reason of fortifying their towne with walles, and exercising of artes and occupations, whereby the one may the better helpe the other. Yet that olde Rome (being in a temperate region) was of such incredible bygnesse, the cause was, that it obeyned the Emperre of the worlde, by reason whereof, all nations had confluence thither, and not the greatnesse of the walles. But it is necessarie that the greatest cities be in hotte regions: first, for that in such regions, part of the soile is either barren if it lacks water, or els most fruitfull if it abounde with water. And for this inequalitye, when they synde any place meete to susteyne a multitude, it foloweth of necessity that great cities be builded in such places, by reason of great concourse of people resorting to the same. An other great cause is, that whereas in such regions, marchantes come very farre to such commodious places, they passe through many desarte and perillous regions: So that it shalbe necessary for they better securitye, to come in great companies, as it were great armies. And therefore whereas such a societie is once knyt together in a commodious place, it should bee great hynderance as well to the inhabitants as to marchantes, if they should wander in incommodious places. And by this confluence, both of such as dwell neare to such places, and also of strangers and such as dwell farre of, it is necessary that in continuance of tyme, small towne become great cities, as are these: *Quinsai, Singul, Cambalu, Memphis, Cairus, or Alcair*, otherwysse called *Babilon* in Egypt. But if here any will obiecte *Constantinople* (in olde tyme called *Bizantium*) being in a temperate region, although it be not to be compared to such cities as are more then *ix. myles* in circuite, yet doe we answer hereunto, that the *Turkes Emperre* is the cause of the greatnesse hereof, as we sayde before of *Rome*.

Pp. l.

The

Eden. The decades.  
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The historie written in the latine tongue by *Paulus Iovius*,  
byshop of *Naxos* in *Italie*. of the legation or ambassade  
of great *Basilus* Prince of *Moscovia*, to Pope Clement  
the vij. of that name: In which is conteyned the de-  
scription of *Moscovia*, with the regions con-  
fyning about the same, even vnto  
the great and ryche Empire  
of *Cathay*.



Demetrius first beginneth to describe the situation  
of the region which we plainly see to have  
ben little knowne to *Strabo* & *Ptoleme*, & then  
to proceede in rehearsing the manners, cu-  
stomes, & religion of the people: and this in  
manner in the like simple stile and phrasit of  
speech, as the same was declared vnto us by

Demetrius  
the ambassa-  
dour of *Mos-  
covia*.

Demetrius the Ambassadors, a man not ignorant in the latin tongue, as from his youth brought up in *Livonia*. where he learned the first rudiments of letters, and being grown to mans age, ex-  
ercised the office of an Ambassador into others Christian princi-  
res. For whereas by reason of his approved faithfulness & indu-  
strie, he had before ben sent as Orator to the Kinges of *Suecia*  
and *Denmarke*, & the great master of *Prussia*, hee was at the last  
sent to *Emperour Maximilian*, in whose court (being reple-  
nished with all sortes of men) while he was conversant, if any thing  
of barbarous manners yet remained in so doctile & quiet a nature,  
the same was put away by framing him selfe to better civillitie.  
The cause of his legacie or ambassade, was given by *Paulus Cen-  
surio* a *Genuese*, who when he had received letters commendatory  
of pope Leo the tenth, & came to *Moscovia* in the trade of mar-  
chandises, of his owne mynde conferred with the familiars of  
*Duke Basilus*, as touching the confirmation of the rites of both  
churches. He furthermore of great magnanimitie, and in manner  
outrageous desire, sought how by a new and incredible waye, spi-  
ces might be brought from *India*. For while before hee had exer-  
cised the trade of marchandises in *Syria*, *Egypt*, & *Pontus*, he knewe  
by fame that spices myght be conveyed from the further *Indie*  
by the river *Indus*, against the current of the same, and from thence  
by

*Paulus Cen-  
surio*.

Spices  
brought from  
*India* to  
*Moscovia*.

The river  
*Indus*.

Eden. The decades.  
Bancroft Library.



by a small byage by land passing ouer the mountaines of *Parthia*, to be caried to the ryuer *Oxus* in *Bactria*, which hauing his originall almost from the same mountaynes from whence *Indus* doeth spring, and violently carrying with it many other ryuers, falleth into the sea *Hircanum* or *Caspium*, at the porte called *Sirana*. And he earnestly affirmed that from *Sirana*, is an easie & safe navigation vnto the marre towne of *Citrachan* or *Astrachan*, and the mouth of the ryuer *Volga*, and from thence euer against the course of the ryuers, as *Volga*, *Orcba*, and *Moscha*, vnto the citie *Moscha*, and from thence by lande to *Riga*, and into the sea of *Sarmatia*, and all the West regions. For he was vehemently, and more then of equitie, accented and prouoked by the iniuries of the *Portugales*, who hauing by force of armes subdued a great parte of *India*, and possessed all the marre townes, taking wholly into theyr handes all the trade of *spices* to bying the same into *Spayne*, and neuertheless to sell them at a more greuous and intolerable price to the people of *Europe* then euer was heard of before: And furthermore kepte the coastes of the *Indian* sea so straightly with continuall nauies, that those trades are thereby left of, which were before exercised by the gulfes of *Persia*, and towards the ryuer of *Euphrates*, and also by the streights of the sea of *Arabia*, and the ryuer *Nilus*, and in fin by our sea: by which trade all *Asia* and *Europe* was abundantly supplied, and better cheape then hath been since the *Portugales* had the trade in theyr handes, with so many incommodities of such long viages, whereby the *spices* are so corrupted by infection of the pompe and other filthinesse of the *shippes*, that theyr naturall sauour, taste, and qualitie, as well better by, as by theyr long reseruing in the shoppes, sellers, and warrehouses in *Lusbeturne*, banysbeth and resolueth, so that reseruing euer the freshest and newest, they sell only the worst and most corrupted. But *Paulus*, although in all places he earnestly and vehemently argued of these thinges, and tyred great malice and hatred agaynst the *Portugales*, aspying that not only thereby the customes and reuenues of princes should be much greater, if that byage might be discovered, but also that *spices* myght be better cheape bought at the handes of the *Mosconites*: yet could he nothyng answere in this suite, soasmuche as Duke *Basilus*

*Genus of Portugalia*, a ryuer of *India*, cometh through the best partes of *India*. The sea *Hircanum*, is now called *mare de barich*, or *mare de Sala*. *Citrachan* or *Astrachan*. *Sarmatia* is that great countrye wherin is contayned *Russia*, *Ucrania*, and *Tartaria*, and the South and East partes of *Polonia*. Agaynst the *Portugales*. The trade of *spices* in other times.

*Spices corrupted*.

thought

*Paul.*

Eden. The decades.  
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The Caspian  
sea.

Basilins was  
so Pope Adrian  
was.

Warre be-  
tweene the  
Polones and  
Moscouites.

The seconde  
viage of Paulus  
his to Moscou-  
sia.

The Pope  
perswadeth  
Basilins to ac-  
knowledge the  
Romane  
church.

thought it not good to make open, or disclose unto a stranger  
and unknown man, those regions which gve entrance to the  
sea *Caspium*, and the kyngdomes of *Persia*. Paulus therefore  
excludyng all hope of further traueyle, and become noine of a  
marchaunte an Ambassadour, brought *Basilins* letters (Pope  
*Leo* beyng now departed) to *Adrian* his succellour, in the which  
he declared, with honourable and reuerende wordes, his good  
will and fauourable mynde towarde the Bpshoppe of Rome.  
For a fewe yeres before, *Basilins* (then keepyng warres a-  
gaynst the Polones, at suche tyme as the generall counsaile  
was celebrate at *Laterane*) requyred by John, Kyng of Den-  
marke (the father of *Christierne*, who was of late expelled from  
his kyngdome) that safe passage myght be graunted to the Am-  
balladours of *Mosconia*, to goe to Rome. But whereas it so  
chaunced, that kyng John and Pope *Iulius* dyed both in one  
day, whereby he lacked a conuenient sequester or solicitour, he  
omitted his consultation as touchyng that legacie. After this,  
the warre waxed hotte betweene him and *Sigismunde* the kyng  
of Polonie: who obteynyng the victorie agaynst the *Moscouites*  
at *Borislbene*, supplications were decreed in Rome for the o-  
uerthrowe and banquysshing the enemyes of the Christian fayth,  
whiche thyng greatly elienated both kyng *Basilins* him selfe,  
and all that nation from the Bpshoppe of Rome. But when  
*Adrian* the .vi. departed from this lyfe, and left *Paulus* now  
readie to his seconde vyage, his succellour *Clement* the .vi.  
percepyng that *Paulus* styl furiously resolued and tossed in  
his unquyet mynde that vyage towarde the East, sent him  
agayne with letters to *Mosconia*, by the whiche with propense  
and friendly perswasions, he exhorted *Basilins* to acknowledge  
the maiestie of the Romane church, and to make a perpetuall  
league and agreement in matters of religion, which thyng  
shoulde be not only for the health of his soule, but also greatly  
to the increase of his honour: And further promysed, that by  
the holy auctoritie of his office, he would make him a kyng, and  
gve him kyngly ornaments, if receptyng the doctrine of the  
Grekes, he would conforme himselfe to the auctoritie of  
the Romane church.

But



But Paulus, who with more prosperous iourneyes then great dauntage, had from his yowth traueyled a great parte of the worlde, although hee were nowe aged, and sope vexed with the strangurie, came with a prosperous and speedy iourney to Polcouia, where he was gently receiued of Basilus, and remayned in his Courte for the space of two monethes. But in fine, mistrustlyng his owne strength, and deterred by the difficultie of so great a iourney, when he had utterly put away all his imaginations and hope of this crabe to India, returned to Rome with Demetrius the Ambassadour of Basilus, before we yet thought that he had been in Polcouia. The Bysshoppe commaunded that Demetrius should bee lodged in the most magnificent and princely parte of the houses of Vaticanne, the roofes of whose eedies are gylted and embowed, and the chambers richly furnished with liken beddes and cloath of Arrasse: Whyllyng furthermore that he should be honourably receiued, and bestowed with like. He also assigned Francisus Cheregatus, the Bysshoppe of Aprutium (a man that had often tymes been Ambassadour to vniuers regions) to accompany him, and shewe him the order and rites of our religion, with the monumentes and maners of the citie. Furthermore, when Demetrius had certayne dayes rested and recreated him selfe, washing away the fylth he had gathered by reason of the long viage, then apparellled with a saye vesture, after the maner of his countrey, he was brought to the byshops presence, whom he honoured kneeling, with great humilitie and reuerence (as is the maner) and therewith presented vnto his holinesse certayne furrer of Shables in his owne name, and in the name of his prince, and also deliuered the letters of Basilus, which they before, and then the Myssian or Malawon interpretour, Nicolaus Siccensis translated into the Latine tongue, in this effecte as foloweth.

Demetrius in  
receptionment  
at Rome.

Demetrius is  
brought to the  
Popes pre-  
sence.



To Pope Clement, shepard and teacher of the Romane church, great *Basilius* by the grace of God, lord, Emperour, and dominatour of all *Russia*, and great Duke of *Volodmeria*, *Moscowia*, *Novogradia*, *Poliscovia*, *Smolnita*, *Uffaria*, *Ingoria*, *Perinnia*, *Pechia*, *Bolgaria*, &c. Dominator & great prince of *Novogradia*, in the lower countrey: also of *Cernigowa*, *Rozomia*, *Volochbia*, *Roxenia*, *Belchia*, *Rostonia*, *Larostonia*, *Belozzeria*, *Vdoria*, *Obdoria*, & *Cordinia*, &c. You sent vnto vs *Paulus Centurius*, a citizen of *Grana*, with letters, whereby you doe exhort vs to ioyn in power & counsaile with you, & other Princes of Christendome, against the enemies of the christian fayth: & that a free passage & redy way may bee opened for both your Ambassadours & ours, to come & go to & fro, whereby by mutual dutie and indeuour on both parties, we may haue knowledge of the state of thinges parteynyng to the wealth of vs both. VVe certes, as we haue hytherto happily by the ayde and helpe of almightie God constantly and earnestly resisted the cruell & wicked enemies of the christian fayth, so are we determined to doe hereafter: and are likewise redy to consent with other christian princes, & to graunt free passage into our dominions. In consideration whereof, we haue sent vnto you our faithfull seruant *Demetrius Erasmus*, with these our letters: & with him haue remitted *Paulus Centurius*, desiring you also shortly to dismisse *Demetrius*, with safegard and indemnitie vnto the borders of our dominions. And we wil likewise do the same, if you send your Ambassadour with *Demetrius*, whereby both by communication and letters, we may be better certified of thorder and administration of such thinges as you require: so that being aduertised of the mindes and intent of all other christian princes, we may also consult what is best to be done herein. Thus fare ye wel. Given in our dominiõ in our citie of *Moscowia*, in the yeere from the creation of the world. vii. thousand and 300. the third day of Aprill.

But *Demetrius*, as he is experie in diuine and humane thinges, and especially of holy scripture, seemes to haue secrette commaundement of greater matters, whiche we thinke he will shortly declare to the senate in private consultations. For he is now deliue-

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red of the feuer, into the which he fell by change of ayre, and hath so recovered his strength & natie colour, that being a man of lx. yerres of age, he was not only present at the Popes masse, celebrated with great solemnitie in the honour of *S. Cosmus & Damian*, but came also into the Senate, at such tyme as *Cardinal Campegius*, commyng first from the legacie of *Pannonia*, was receiued of the Pope & a'l the nobilitie of the court: And furthermore also viewed the Temples of the holy citie, with the ruines of the Roman magnificence, and with woondring eyes beheld the lamentable decay of the auncient buildinges. So that we thinke that shortly after he hath declared his message, he shal return to *Moscouia*, with the bishop of *Scarense* the Popes legate, not vnrecompensed with iust rewardes at the handes of his holinesse.

Cardinal.  
Campegius.

The ruines  
of Rome.

The name of the *Moscouites* is nowe newe, although the Poete *Lucane* maketh mention of the *Moschos* conspyng with the *Sarmatians*: and *Plinie* also placeth the *Moschos* at the spynges of the great ryuer of *Phasis*, in the region of *Colchos*, about the sea *Enxinus*, towarde the East. Theyr region hath very large boundes, and is extended from the Aultars of great *Alexander* about the spynges of *Tanais*, to the extreme landes and North Ocean, in maner vnder the North starres, called *charles wayne*, or the great Beare, beyng for the most parte playne, & of fruitfull pasture, but in sommer in many places full of marishes. For whereas all that lande is replenished with many and great ryuers, which are greatly increased by the wynter, snowe, and Ice, resolved by the heate of the sunne, the playnes and fieldes are thereby overflowen with marishes, and all iourneys incombred with continuall waters and myrie slabbynesse, vntyll by the benifite of the newe wynter the ryuers and marishes be frozen agayne, and giue safe passage to the fleades that are accustomed to iourney by the same. The wood or fojest of *Hercynia* (and not *Hyrkania*, as is red in some false copies) occuppeth a great parte of *Moscouia*, and is heere and there inhabited, with houses builded therein, and so made thinner by the long labour of men, that it doeth not now shewe that horour of thicke & impenetrable woods and landes, as many thinke it to haue. But beyng replenished with many wyld beastes, is so far extended through *Moscouia*, with a continuall tract betweene the

The description  
of *Moscouia*.

The Aultars  
of great *Alexander*.

Marishes in  
sommer.

The fojest of  
*Hercynia*.

Wyld beastes.

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the

Eden. The decades.  
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The Scythian Ocean.

The beaſtes called *Uri*, or *Bifontes*.

*Helenes*.

Of the Scythians and *Tartars*. *Amayouti*.

*Volga*.

The large dominion of the *Tartars*. *Cathay*.

The *Tartars* of *Europe*.

The *Tartars* of *Aſia* are ſubject to the Duke of *Moscovia*.

the Eaſt and the North, toward the Scythian Ocean, that by the infinite greatneſſe thereof, it hath deluded the hope of ſuch as haue curioſly ſearched the ende of the ſame. In that parte that reacheth toward *Prussia*, are founde the great and fierce beaſtes called *Uri*, or *Bifontes*, of the kynde of Bulles: Alſo, *Alces* lyke vnto *Hartes*, which the *Moscouites* call *Lozzi*, and are called of the *Germanyes* *Helenes*.

On the Eaſt ſide of *Polcouia* are the *Scythians*, which are at this day called *Tartars*, a wandring nation, and at all ages famous in warres. In the ſtead of houſes they uſe wagons, couered with beaſtes hydes, wherby they were in olde tyme called *Amayouti*. For cities and townes, they uſe great tentes and pauiſions, not defended with trenches or walles of timber or ſtone, but incloſed with an innumerable multitude of archers on horſe backe. The *Tartars* are diuided by compaignes, which they call *Hordas*, which worde in theyr tongue ſignifieth a conſentynge compaign of people, geathered together in forme of a citie. Euery *Horda* is gouerned by an Emperour, whom eicher his parentage or warlike prowes hath promoted to that dignitie. For they oftentimes keepe warre with theyr borderers, and contend ambitiously and fiercely for dominion. It doeth hereby appeare, that they conſiſt of innumerable *Hordas*, in that the *Tartars* poſſeſſe the moſt large deſartes, euen vnto the famous citie of *Cathay*, in the furtheſt Ocean in the Eaſt. They alſo that are neareſt to the *Moscouites*, are knowne by theyr trade of marchandises, and often incurſions. In *Europe*, neare vnto the place called *Dromon Achillis*, in *Taurica Cherſoneſo*, are the *Tartars* called *Precepites*, the daughter of whole prince, *Selymus* the Emperour of the *Turkes* tooke to wyfe. Theſe are moſt infeſt to the *Polones*, and waſte the regions on euery ſide, betweene the ryuers of *Borſibenes* and *Tanais*. They that in the ſame *Taurica* poſſeſſe *Caffam*, a colonie of the *Ligurians* (called in olde tyme *Thegoſia*) doe both in religion and all other thinges agree with the *Turkes*. But the *Tartars* that inhabite the regions of *Aſia*, betweene *Tanais* and *Volga*, are ſubiect to *Baſilius* the kyng of the *Moscouites*, and chooſe them a gouernour at his aſſignment. Among theſe, the *Cremis* afflicted with ciuile ſeditious, where as heretofore they were ryche and of great power, haue of late yeres loſt theyr



dominion and dignitie. The *Tartars* that are beyonde the river of *Volga*, do religiously obserue the friendship of the *Mosconites*; and professe them selues to be theyr subiectes. Beyond the *Caspianes*, toward the North, are the *Sciambani*, rich in beards of cattaple, and consistyng of a great multitude of men. After these, are *Nogai*, whiche obteyne at this day the chiefe fame of riches and warly affayres. Theyr *Horda*, although it be most ample, yet hath it no Emperour, but is gouerned by the wysedome and vertue of the most auncient & valiant men, after the maner of the common wealt of *Venece*. Beyond the *Nogais*, somewhat toward the South & the *Caspian* sea, the noblest nation of the *Tartars*, called *Zagathai*, inhabite towneys builden of stone, and haue an exceedyng great and fayre citie, called *Samarcanda*, whiche *Iaxartes*, the great ryuer of *Sogdiana*, runneth through, and passyng from thence about a hundred myles, falleth into the *Caspian* sea. With these people in our dayes, *Ismail* the *Sophi* and kyng of *Persia*, hath oftentimes kepte warre, with doubtfull successe. Insomuche that fearyng the greatnesse of theyr power, whiche he respected with all that he myght, he lefte *Armenia* and *Taurisum* the chiefe citie of the kyngdome, for a praye to *Selimus* the victourer of one wyng of the battayle. From the citie of *Samarcanda*, descended *Tamburlanes* the myghty Emperour of the *Tartars*, whom some call *Tamberlanis*: But *Demetrius* sayth that he shoulde be called *Tbemircuthlu*. This is he that about the yere of *Christ*. M. CCC. xxviii. subdued almost all the East partes of the worlde: And lastly, with an innumerable multitude of men, invaded the *Turkes* dominions, with whom *Baiafetes Ottomannus* theyr kyng, (and father to the great grandfather of this *Solyman* that nowre lyueth) meetyng at *Ancira* in the confines or marches of *Galatia* and *Bythinia*, gaue hym a sore battayle, in the whiche fell on the *Turkes* part. 20000 men, and *Baiafetes* hym selfe was taken prisoner, whom *Tamburlanes* caused to be locked in an Iron cage, and so carped hym about with hym throughe all *Asia*, which he also conquered with a terrible army. He conquered all the landes betwene *Tanais* and *Nilus*, and in fine vanquished in battayle the great *Soltane* of *Egypte*, whom he chased beyonde *Nilus*, and tooke also the citie of *Damascus*.

The *Tartars* beyonde the river of *Volga*.

*Nogai*.  
*Duglumbus* calleth them *Nogaiti*.

The noblest nation of the *Tartars*.  
The ryuer *Iaxartes*.

*Ismail* the *Sophi* kyng of *Persia*.

The citie of *Samarcanda*.

*Tamburlanes*, the myghtie Emperour of the *Tartars*.  
The conqueror of *Tamburlanes*.

*Baiafetes*.

From

Eden. The decades.  
Bancroft Library.



From the region of these *Tartars* called *Zagabai*, is brought great plentie of fken apparell to the *Moscomites*. But the *Tartares* that inhabite the insulande or inner regions, bying none other waies then trucks or buyes of swift running horses, and clothes made of wyper feltes: also haies or tentes, to withstande the iniuries of colde and rayne. These they make very artificially, & apt for the purpose. Thei receiue againe of the *Moscomites*, coats of cloth, and syluer monie, conteynng all other bodsly ornaments, and the furniture of superfluous household stuffe. For beyng defended agaynst the violence of weather and tempestes, onely with such apparell and couerture wherof we haue spoken, they trust onely to thei arrowes, which they shoote aswell backwarde flyng, as when they assaile thei enemies face to face: Albeit, when they determined to invade Europe, thei princes and captaynes had helmets, coats of lence, and hooked swoordes, whiche they bought of the *Persians*. Towarde the South, the boundes of *Mosconia* are termined by the same *Tartars* whiche possesse the playne regions neere vnto the *Caspian* sea, about the maryshes of *Mecis* in *Asia*, and about the ryuers of *Borisibenes* and *Tana* in part of *Europe*. The people called *Roxolani*, *Geta*, and *Bastarne*, inhabited these regions in olde tyme, of whom I thynke the name of *Russia* tooke originall. For they call part of *Lituania*, *Russia* the lower, whereas *Mosconia* it selfe is called wyper *Russia*. *Lituania* therefore, lyeth on the Northwell syde of *Mosconia*. But toward the full West, the mayne landes of *Prussia* and *Limonia* are toynd to the confines or marches of *Mosconia*, wher the *Sarmatian* sea breakeyng sooth of the streights of *Cimbria* *Chersonesus* (nowe called *Denmarke*) is bended with a crooked gulfe toward the North. But in the furthest bankes of that Ocean, where the large kyngdomes of *Norway* and *Suecia* are toynd to the continent, and almost emioured with the sea, are the people called *Lapones*: a nation exceedyng rude, suspicious, and fearefull, flyng and assouphed at the sight of all straungers and byppes. They knowe neyther frutes nor apples, nor yet any benignitie eyther of heauen or earth. They prouide them meate onely with shootyng, and are appareled with skynnes of wyld beasts. They dwell in cotes fylled with fye leaues, and in holowe

This apparell they haue of the *Perlians*.

The *Tartars* traffike with the *Moscomites*.

The *Tartars* of the South syde of *Mosconia*.

*Geta* and *Roxolani*, *Russia*.

*Mosconia* called wyper *Russia*, *Lituania*, *Prussia*, *Limonia*, *Denmarke*, *Norway*, *Suecia*, The people of *Norway*.



holow trees, consumed within eyther by fyre, or rotten in age. Such as dwell neare the sea syde, fynde more lucke the then commonly, and in the stead of frutes, reserve in store fyshes dyed with smoke. They are of small stature of bodie, with flat visages, pale and wannie colour, and very swifte of foote. They wyttes or dispositions, are not knownen to the Moscovites they borderers, who thynke it therefore a madnesse to assaile them with a smal power, and iudge it neyther profitable nor glorious, with great armies to invade a poore & beggerly nation. They exchange the most white furs, which we call *Armelines*, for other wares, of divers sortes: Yet so, that they spe the spight and company of all merchantes. For comparynge and layynge they wares together, and leavynge they furs in a mydde place, they bargayne with simple saych, with absent and unknowen men. Some men of great credite and auctoritie, do testifie that in a region beyond the *Lapones*, betwene the West and the North, oppressed with perpetuall darknesse, is the nation of the people called *Pigmei*, who being growen to theyr full growthe, do scarcely excede the stature of our chyldren of ten yeeres of age. It is a fearefull kynde of men, and expresse they wordes in suche chattering sort, that they seeme to be so muche the more lyke unto Apes, in howe muche they differ in sense and stature from men of iust heyghe.

Armeline furs.

Bargayning without wares.

The dark region beyond the North Sea.

Toward the North, innumerable people are subiect to the Empire of the Moscovites. They regions extend to the *Scythian Ocean* for the space of almost thre monethes iorney.

The Scythian Ocean.

Next unto *Mosconia*, is the region of *Colmogora*, aboundynge with frutes. Though this runneth the ryuer of *Diudna*, being one of the greatest that is knownen in the North partes, and gaue the name to an other lesse ryuer, which beareth southe into the sea *Balticum*. This encreasynge at certayne tymes of the yeere, as dooth the ryuer *Nilus*, overfloweth the feldes and playnes, and with his fatte and nourishynge moisture, doth marvellously resist the iniuries of heauen, and the sharp blastes of the North wynde. When it riseth by reason of molten snow, and great shoures of rayne, it falleth into the Ocean by unknowen nations, and with so large a trench, lyke unto a great sea, that it can not be sayled over in

The region of Colmogora. The ryuer of Diudna.

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## Of the Northeast frosty sea.

in one day with a prosperous wind. But when the waters are fallen, they leaue here and there large and fruitfull Islands: For coyne there call on the ground, groweth without anye helpe of the Plowe, and with interuallous celeritie of hasting nature, searpyng the newe iniurie of the proude ryuer, both body spyrng and type in short space.

The ryuer of  
Tuga or Aug.  
Dzunga.

Into the riuer *Dinidna*, runneth the ryuer *Tuga*: and in the corner where they ioynne together, is the famous Parte Towne called *Vsinga*, distant from the cheefe citie *Mosca*, six hundred myles.

The riuer of  
*Dinidna* or  
*Duina*.

Nowe that whereas *Paulus Ianius* wytteth here that the ryuer of *Dinidna*, otherwyse called *Duina*, runneth through the region of *Coblogor*, it is to be understood that there are two ryuers of that name, the one on the North-east side of *Mosconia*, toward the frozen sea, & the other on the South-west syde, falling into the sea *Kathomum*, or the gulfes of *Finnania*, by the citie of *Riga* in *Lithuania*. And so muche as the true knowledge of these and certayne other is very necessarie for all such as shal trade into *Mosconia*, or other regions in those coastes by the North sea, I haue thought good to make further declaration hereof, as I haue founde in the historie of *Mosconia*, most faithfully and largely wyrtten by *Sigismundus Liberrus*, who was twise sent Embassadour into *Mosconia*, as first by *Maximilian* the Emperour, and then againe by *Ferdinando* kyng of *Hungary* and *Bohemia*. This haue I done the rather, for that in all the mappes that I haue seene of *Mosconia*, there is no mention made of the riuer of *Duina*, that runneth through the region of *Coblogor*, and by the citie of the same name, although the prouince of *Duina*, be in all cardes placed Northward from the ryuer of *Vsinga* or *Succana*, which is the same *Duina*, wherof we now speake, and wherof *Paulus Ianius* wytteth, although it be not so named but from the angle or corner, where ioynnyng with the ryuer of *Ing* and *Succana*, it runneth Northward towards the citie of *Coblogor*: and from thence fallerh into the North or frozen sea, as shall hereafter more playnely appeare by the wordes of *Sigismundus*, that the one of these be not taken for the other, being so farre distant, that great error myght ensue by mistaking the same, especially because this wherof *Paulus Ianius* wytteth, is not by name expessed in the cardes, but only in the other, wherby the error myght be the greater. Of that therfore that runneth by the confines of *Lithuania*, and the citie of *Riga*, *Sigismundus* wytteth in this manner.

The riuer of  
*Duchana*.

The frozen  
sea.

The Lake of *Duina*, is distant from the springes of *Borishanus*, almost ten myles, and as many from the marityme of *Fennouia*. From it a ryuer of the same name toward the West, distant from *Vainas* twentie myles, runneth from thence toward the North, where by *Riga*, the cheefe citie of *Lithuania*, it fallerh into the *Germania* sea, whiche the *Mosconians* call *Vnarockhis moris*. It runneth by *Vatessa*, *Polotza*, and *Danaburg*, and not by *Plesconia*, as one hath wyrtten. This riuer, being for the most part navigable, the *Lithuani* call *Duina*.

Of the other *Duina*, wherof *Paulus Ianius* speaketh, he wytteth as foloweth.

The

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The prouince of *Dania* and the ryuer of the same name, is so named from the place where the ryuers of *Sachme* and *Vsing* meeting together, make one ryuer so called. For *Dania* in the *Moscovian* tongue, signifieth riu. This ryuer by the space of two hundred myles, entreteth into the North Ocean, on that part where the sayde sea runneth by the coastes of *Dania* and *Poloway*, and dismeth *Engerlonland* from the unknowne lande. This prouince lieth in the full North, pertrayed in ryuer past to the signiolic of *Monogorda*. From *Moscovia* to the mouthes of *Dania*, are numbered .CCC. myles: Albeit as I haue sayde, in the regions that are beyonde *Volska*, the account of the Iourney can not be wel observed, by reason of many maryshes, ryuers, and very great wooddes that lye in the way. Yet are we led by coniecture to thynke it to be scarcely two hundred myles: So much as from *Moscovia* to *Vuelochda*, from *Vuelochda* to *Vsing* somewhat into the East, and half of al, from *Vsing* by the ryuer *Dania*, is the right passage to the North sea. This region, betwene the Castell of *Calmeger* and the cite of *Dania*, liueth almost in the myddes way betwene the springes and mouthes of the ryuer, and the Castell of *Ranoga* standyng in the very mouthes of *Dania*, is utterly without towne and Castels: Yet hath it many villages which are farre in lunder, by reason of the barenesse of the soyle. &c.

In an other place he wyrteth, that *Sachme* and *lag*, after they are Ioyneu together in one, looke they lyll names, and make the ryuer *Dania*. &c. But let us nowe retorne to the hydrogic of *Paulus Iouius*.

Unto *Vsinga*, from the *Permians*, *Pecerrians*, *Inugrians*, *Vgolicans*, and *Pimegians*, people inhabytyng the North and Northest prouinces, are brought the precious fures of *Warters* and *Sables*, also the cales of *Woolfes* and *Foxes* both whyte and blacke: And lyke wyse the skynnes of the beastes called *Cernarij Lupi* (that is) harte *Woolfes*, beyng engendred eyther of a *Woolfe* and a *Wynde*, or a *Wart* and a *bitch Woolfe*. These fures and skynnes, they erchaunge for dyuers other wares. The best kynde of *Sables*, and of the finest beare, wherewith now the vestures of princes are lynyed, and the tender neckes of delicate damnes are couered, with the expresse similitude of the lypuyng beast, are brought by the *Permians* and *Pecerrians*, whiche they them selues also receyue at the handes of other that inhabite the regions neere vnto the North Ocean. The *Permians* and *Pecerrians*, a litle before our tyme, vnto sacrifice to *Idols*, after the maner of the *Gentyles*: but do nowe acknowledge *Christe* theyr God. The passage to the *Inugrians*, and *Vgolicans*, is by certayne rough mountaynes, whiche perhappes are they that in olde tyme were called

*Hyperborei*.

*Dania* and  
*Rachana*.

*Greenlands* or  
*Engerlonland*.

*Understande*  
myles of *Sero*  
many, that is  
longues.

*Arch fures*

*Lupi Cernarij*.

*Sables*.

The mountaynes called  
*Hyperborei*.



Of the northeft frosty sea.

Birdes of di-  
uers kindes.

*Hipoburni*. In the toppes of these, are founde the best kindes of *Falcons*: whereof one kind (called *Horadum*) is white, with spotted feathers.

There are also *Ferfalcons*, *Sakers*, and *Peregrines*, whiche were unknowne to the ancient yunges in theyr excessive and idle pleasures.

The passage  
from *Mosco-*  
nia to *Cathay*.

Beyonde those people whom I last named (being all tributaries to the kynges of *Mosconia*) are other nations, the last of men, not knowne by any voyages of the *Mosconites*, so farre muche as none of them have passed to the Ocean, and are therefore knowne onely by the fabulous narrations of merchants. Yet it is apparance that the ryuer *Donidna* or *Quina*, drawyng with it innumerable other ryuers, runneth with a vehement course toward the North, and that the sea is there exceeding large: so that sayyng by the coaste of the ryght hande, shippes may have passage from thence to *Cathay*, as it is thought by most lykely conjecture, except there lye some lande in the way. For the region of *Cathay* pertyneth to the extreme and furthest partes of the East, situate almost in the parallel of *Thracia*, and knowne to the *Portugales* in *India* when they sayled thence threunto by the regions of *Sinara* and *Malacca* to *Aurea Chersonesus*, and brought from thence certayne beastes made of *Sables* skynnes, by whiche onely argument it is apparence that the cite of *Cathay* is not farre from the coastes of *Scythia*.

*Cathay*.

Walter Elliot  
calloeth *Cathay*  
the region of  
*Sinarium*.

But when *Demetrius* was demanded whether epher by the monuments of letters, or by some lesse them of theyr necessities, they had any knowledge of the *Gobes*, who nowe more then a thousande yeeres since, subverted the empire of the *Romane Emperours*, and defaced the cite of *Rome*: he answered, that both the nation of the *Gobes* of the name of king *Totilas* theyr chiefe captayne, was of famous memorie among them: And that dyvers nations of the North regions conspired to that expedition, and especially the *Mosconites*: Also that that armie increased of the confluence of the *Barbarous Limous* and manyng *Tartars*: But that they were all called *Gobes*, insomuche as the *Gobes* that inhabited *Scandania* and *Islande*, were the auctours of that invasion.

The *Gobes*  
subverted  
the *romane*  
Empire.

The north re-  
gion conspi-  
red against the  
*Romans*.

*Mosconia*.

And

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And with these boundes are the *Moscovites* inclosed on euery syde, whom we thinke to be those people that *Ptolome* called *Moscas*; but haue doubtlesse at this day they name of the ryuer *Mosca*, which runneth through the cheefe citie *Mosca*, named also after the same. This is the most famous citie in *Moscovia*, aswell for the situation thereof, beyng in manner in the myddell of the region, as also for the commodious oportunitie of ryuers, multitude of houses, and strong fence of so sayre and goodly a Castell. For the citie is extended with a long tract of buldinges by the bankes of the ryuer for the space of fyue myles. The houses are made all of rymer, and are diuided into Parlours, Chambers, and Kytchyns of large roomes: yet neither of vnsensibly heyght, or to lowe, but of decent measure and proportion. For they haue great trees apt for the purpose brought from the forest of *Herchia*: Of the which, made perfectly round lyke  $\frac{1}{2}$  masses of thyppe, and so lays one vpon an other, that they looke at the endes in ryght angles, where beyng made very fast and sure, they frame they houses therof, of meruailous strength with smal charges, and in verye short tyme. In manner all the houses haue pyuate gardens, aswell for pleasure as commoditie of herbes, whereby the circuite of the dispersed citie appeareth very great. At the wardens or quarters of the citie, haue their peculiar Chappels. But in the cheefest and highest place therof, is the Church of our Lady, of ample and goodly workemanshippe, whiche *Aristoteles* of *Bononie*, a man of singular knowledge and experience in Architecture, builded more then threescore yeeres since. At the very head of the citie, a litle ryuer, called *Neglinia* which vyuerth many cozne myles, entereth into the ryuer *Mosca*, and maketh almost an Ilande, in whose end is the Castell, with many strong towers and bulwerkes, builded very sayre by the deuice of Italian Architecturs that are the maisters of the kynges woorkes. In the fieldes about the citie, is an incredible multitude of Pares, and Roe Buckes, the which, it is lawfull for no man to chase or pursue with dogges or nettes, except only certayne of the kyngs familiars, and straunge Ambassadors, to whom he geueth licence by Speciall commaundement. Almost three partes of the citie is inuironed with two ryuers, and the residue with a large Spote, that receiveth plenty of water from the sayde

The citie of Mosca.

Richard Channeler told me that these masses are limes what hollow on the one syde, what the whole syde of the next entereth into the same, whereby they ly very close.

The castell of Mosca.

White Pares and Roe Buckes.



# Of the northeft frosty sea.

The river  
Ocha.

Volga.  
Nougrabia.

Rha.

The white  
Lakes.

The Rhiphean  
or Hyperborean  
mountaines.

Tanais and  
Boristhenes.

The sea Euxi-  
nus.

The Caspian  
sea.  
Astrachan.  
Media.  
Armenia.  
Persia.  
Casan.

The circle is also bestowed on the other side with  
an other river named *Iansa*. whiche falleth also into *Moscow* a  
little beneath the circle. Furthermore, *Moscow* running towards  
the South, falleth into the river *Ocha* or *Occa*, muche greater  
then it selfe at the towne *Columna* and not very farre from thence,  
*Ocha* is lesse. encrease with other rivers, and adde his streame  
in the famous river *Volga*. where at the place where they  
ioyne, is situate the cite of *Nougrabia* the lesse, so named in  
respect of the greater cite of that name, from whence was  
brought the first colony of the lesse cite. *Volga*, called in olde  
tyme *Rha*, hath his originall of the great marshes, named the  
white Lakes. These are about *Moscow*, betwene the North  
and the West, and send forth from them almost all the rivers  
that are dispersed into divers regions on every side, as we see of  
the Alpes, from whose toppes and springes descend the waters,  
of whose concourse the rivers of *Rhene*, *Ro*, and *Rodanus*, have  
they encrease. For these marshes, in the shade of mountaines  
full of springes, minister abundant moisture, so muche as no  
mountaines are yet founde in that region by the long trauiels  
of men, insomuche that many that have been studious of the old  
Cosmographie, suppose the Rhiphean and Hyperborean, mountai-  
nes so often mentioned of the auncient writers, to be fabulous.  
From these marshes therefore, the rivers of *Dniua*, *Ocha*, *Mos-  
cow*, *Volga*, *Tanais*, and *Boristhenes*, have they originall. The  
*Tartares* call *Volga* *Edel*: *Tanais* they call *Don*: And *Bori-  
sthenes*, is at this tyme called *Neper*. This, a little beneath  
*Taurica*, runneth into the sea *Euxinus*. *Tanais* is receiued of  
the marshes of *Montis* at the noble Parte towne *Azoum*.  
But *Volga*, leauing the cite of *Moscow* towards the South,  
and running with a large circuit, and great windynges, and  
creekes first towards the East, then to the West, and last-  
lye to the South, falleth with a full streame into the *Caspian* or  
*Hircan* sea. Above the mouth of this, is a cite of the *Tartars*  
called *Astrachan*, whiche some call *Astrachan*, where Partes  
are kept by the Merchantes of *Media*, *Armenia*, and *Persia*.  
On the further banche of *Volga*, there is a towne of the *Tartars*  
called *Casan*, of the whiche the Horda of the *Casani* *Tartars*  
tooke they name. It is distant from the mouth of *Volga*  
and



and the *Caspian* sea. 500. myles. About *Casan*. 150. myles, at the entrance of the ryuer *Sura*. *Basilius* that now reigneth, buylded a towne called *Surcinum*. to thintent that in those desertes, the merchants and traueylers which certifie the gouernours of the marches of the doings of the *Tartars*. and the maners of that vniuersal notion, may haue a safe mansion among theyr customers.

The Emperours of *Mosconia* at dyuers tymes, epyer moued thereto by occasion of thinges present, or for the desyre they had to nobilitate newe and obscure places, haue kepte the seat of theyr court and Emprye in dyuers cities. For *Novogrodia*. which lyeth toward the West, and the *Lyon* sea, not many yeeres past, was the head cite of *Mosconia*, and obteyned euer the chiefe dignitie, by reason of the incredible number of houses and edifies, with the oportunitie of the large lake replenyshed with fysh, and also for the same of the most auncient & venerable Temple, which more then foure hundred yeeres since, was dedicated to *Santa Sophia*. Christ the sonne of God, accordyng to the custome of the Emperours of *Bizantium*, now called *Constantinople*. *Novogrodia*. is oppressed in maner with continuall wynter, and darkenesse of long nyghtes. For it hath the pole Arctike eleuate above the Horizon threescore and foure degrees: and is further from the Equinoctiall then *Mosconia*. by almost six degrees. By which dyfference of heauen, it is sayde, that at the sommer stepe of the Sunne, it is burnt with continuall heate, by reason of the shorte nyghtes.

The cite also of *Volodemaria*. being more then two hundred myles distant from *Mosca* toward the East, had the name of the chiefe cite and kynges towne, whither the seate of the Emprye was translated by the valiaunt Emperours for necessarie considerations, that suche ayde, furniture, and requisites, as appertayne to the warres, myght be neare at hande, at suche tyme as they keepe continuall warre agaynst the *Tartars* theyr borderers. For it is situate without *Volga*. on the bankes of the ryuer *Clesma*. whiche falleth into *Volga*. But *Moscha*. as well for those gyftes and commodities whereof we haue spoken, as also that it is situate in the myddest of the most frequented place of all the region and Emprye, and defended with the ryuer and Castell, hath in comparison

*Sura.*  
*Burcinum.*

*Novogrodia;*

The Temple  
of *Santa*  
*Sophia.*

The elevation  
of the pole at  
*Novogrodia*,  
& *Mosconia*.  
Heate by reason  
of shorte  
nyghtes.

The cite of *Volodemaria.*

The cite of  
*Moscha.*



Ottoseria.  
Volga.

Riga.

The citie of  
Plescouia.

The citie of  
Aubecke.

From Rome  
to Moscouia.

Winter tra-  
uaple by Ice  
and snow.

Harshes in  
summer.

Other winters  
temp this.

ryson to other cities been thought most woorthie to be esteemed  
for the chiefe. *Moscha* is distant from *Novogrodia* fyue hundred  
myles: and almost in the myd way is the citie of *Ottoseria* (other-  
wise called *Otwer*, or *Tower*) vppon the ryuer of *Volga*. This ry-  
uer, neare unto the fountaynes and springes of the same, not yet  
increased by receyving so many other ryuers, runneth but slow-  
ly and gently, and passeth from thence to *Novogrodia*, through  
many woods and desolate playnes. Furthermoze from *Novo-  
grodia* to *Riga*, the nexte port of the *Sarmatian* sea, is the journey  
of a thousande myles, litle more or lesse. This tract is thought  
to be more commodious then the other, because it hath many  
cotones, and the citie of *Plescouia* in the way, being imbraced  
with two ryuers. From *Riga* (pertayning to the dominion of  
the great maister of the warres of the *Lithuans*) to the citie of *Lu-  
becke*, a port of *Germanie*, in the gulf of *Cymbrica* *Cbersonesus*  
(now called *Denmarke*) are numberd about a thousande myles  
of dangerous sayling.

From Rome to the citie of *Moscha*, the distance is know-  
en to bee two thousande and sixe hundred myles, by the nearest  
way, passyng by *Ravenna*, *Taruismum*, the *Alpes* of *Carica*: *Al-  
to Villacum*, *Noricum*, and *Vienna* of *Pannonie*: and from thence  
(passyng ouer the ryuer of *Danubius*) to *Obnutium* of the *Maro-  
nians*, and to *Craconia* the chiefe citie of *Polonie*, are computed, xi.  
hundred myles. From *Craconia* to *Vilna*, the head citie of *Li-  
thuania*, are computed fyue hundred myles: and as many from  
that citie to *Smolenzko*, situate beyonde *Borisbenes*, from whence  
to *Moscha*, are computed sixe hundred myles. The journey from  
*Vilna* by *Smolenzko* to *Moscha*, is traueyled in wynter with ex-  
pedite sleades, and incredible celeritie vppon the snowes, harde-  
ned with long frost, and compacte lyke Ice, by reason of muche  
wearyng. But in sommer, the playnes can not bee ouerpas-  
sed but by difficulte and laborious traueple. For when the  
snowes by the continuall heate of the Sunne begyn to melte  
and dissolve, they cause great maryshes and quampes, able to  
intangle both horse and man, were it not that wayes are made  
through the same, with hypoges and causes of wood, and almost  
infinite labour.

In all the region of *Moscouia*, there is no bayne or mine  
of



of golde or silver, or any other common metall, except Iron, neyther yet is there any token of precious stones: and therefore they buye all those thinges of strangers. Nevertheless, this inurie of nature is recompensed with aboundance of rich furrer, whose price, by the wanton yfelenesse of men, is growen to such excessse, that the furrer participyng to one sorte of apparell, are now sold for a thousande crownes. But the tyme hath been that these haue been bought better cheape, when the furthest nations of the North, being ignorant of our yfle fineness, and breathyng desyre toward effeminate and superfluous pleasures, exchanged the same with muche simplicitie, oftentimes for trifles and thinges of small value: Insomuche that commonly the *Permians* and *Pecerrians*, were accustomed to giue so many skynes of Sables for an Iron Axe or Hatchet, as being tyed hard together, the marchantes of *Mosconia* could drawe through the hole where the handle entereth into the same. But the *Mosconites* sende into all partes of Europe the best kynde of flaxe to make linnen cloth, and hempe for ropes: Also many Drehydes, and exceeding great masses of ware.

Rich furrer.

The price of furrer.

How many Sables skynnes for an Axe.

Flaxe. Drehydes. Ware.

They proudly deny, that the Romane church obteyneth the principate and preeminent authoritie of all other.

But truly.

They so abhorre the nation of the Iewes, that they detest the memorye of them, and will in no condition admyt them to dwell within theyr dominions: esteemyng them as wycked and malicious people, that haue of late taught the Turkes to make gunnes. Beside the bookes that they haue of the ancient Grecke doctours, they haue also the commentaries and homelies of saint Ambrose, Augustine, Jerome, & Gregorie, translated into the *Illyrian* or *Slanon* tongue, which agreeth with theyrs: For they vse both the *Slanon* tongue and letters, as doe also the *Slanons*, *Dalmates*, *Bobemes*, *Pollones*, and *Lithuanes*. This tongue is spreadde further then any other at this day: For it is familiar at Constantinople, in the court of the Emperours of the Turkes, and was of late hearde in Egypte among the *Mamelukes*, in the court of the *Soltane* of *Alcayre*, otherwysse called *Memphis*, or *Babilon* in Egypt. A great number of bookes of holy scripture are translated into this tongue by the industrie of *Saluice* *Jerome* and *Cyrikas*. Furthermore, beside the hystories of

They abhorre the Iewes.

Theyr bookes and religion.

The Slanon tongue spread further then any other.

D.ii.

theyr

Eden. The decades.  
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Robert Jerome  
has bene in  
Palmaria, now  
called Socot-  
roma.

Wher they  
number the  
yeres.

Fewer and sim-  
ple lawes.

The exercis-  
es of youth.

Adorning.

The corpora-  
ture of the  
Moscovites.

Their fare.

their stur countries, they have also booke, containing the facts  
of great Alexander, and the Romane Emperours, and yphrius  
of Marcus Antonius, & Cleopatra. They have no manner of know-  
ledge of philosophie, Astronomie, or speculative phisicke, with  
other liberal sciences: But such are taken for physicians, as pro-  
fesse that they have oftentimes observed the vertue and qualitie  
of some unknowne herbe.

They number the yerres, not from the birth of Christ, but from  
the begynnyng of the world. And this they begin to accompt, not  
from the moneth of January, but from September.

They have fewe and simple lawes throughout all the kyng-  
dome, made by the equitie and conscience of theyr pynces, and  
approued by the consent of wyle and good men, and are therfore  
greatly for the wealth and quyetnesse of the people, so muche  
as it is not lawfull to peruerse them with any interpretations or  
cauillations of lawyers or Attorneys. They punish cheues, ro-  
uers, yrius pychers, and murderers. When they examine ma-  
lefactors, they poure a great quantitie of cold water vpon such  
as they suspecte, whiche they say to be an insufferable kynde of  
torment. But sometymes they manacle suche as are stubborne,  
and will not confesse apparent crimes.

Their youth is exercised in dyuers kyndes of games and  
playes, resembling the warres, whereby they both practise pol-  
licie, and increase theyr strength. They vse rummyng both on  
horsebacke and a foote. Also rummyng at the ryl, wrestlyng,  
and especially shootyng. For they geue rewardes to such as ex-  
cell therein.

The Moscovites are vniuersally of meane stature, yet ve-  
ry square set, and myghty brawned. They have all grey eyes,  
long beardes, shoote legges, and bygge bellies. They ryde  
very shoote, and shoote backwarde very cummyngly, even as  
they flye. At home in theyr houses, theyr fare is rather plen-  
tiful then deymtie: For theyr tables are furnished for a  
small pyce, with all suche kyndes of meates as may be de-  
sired of suche as are giuen to most excessive gluttony. Hennes  
and Duckes are bought for litle silver pence the peece. There  
is incredible plentie of beastes and cattayle, both great and  
small. The fleshe of beeste that is kylled in the myddell of  
wynter,



wynter, is so conserued and frozen, that it putrifieth not for the space of two monethes. They best and most delicate wythes, are gotten by hunting and hauking, as with vs: For they take all sortes of wyde beastes with Houndes, and dyuers kyndes of nettes. And with Falcones and Crows, or Eagles, of a marueylous kynde, which the region of *Pecora* byngeth sooth vnto them, they take not onely Felantes and wyde Duckes, but also Cranes and wyde Swannes. They take also a foule of darke colour, about the bygness of a Goose, with redde overbrowes, whose fleshe in taste passeth the pleasauntnesse of Pheasantes: These in the *Moscouites* tongue are called *Tetras*, whiche I suppose to be the same that *Plinie* calleth *Erybratao*, knowne to the people of the Alpes, and especially to the *Rhetians* which inhabit the landes about the springes of the ryuer *Abdua*. The ryuer of *Volga* ministreth vnto them great fishes, and of pleasaunt taste, especially *Sturgions*, or rather a kynde of fysh lyke vnto *Sturgions*: which in the wynter season beyng inclosed in Ice, are long reserved freshe and incorrupte. Of other kyndes of fishes, they take in maner an incredible multitude in the whyte lakes wherof we haue spoken before. And whereas they utterly lacke natyue wyne, they vse such as are brought from other places. And this only in certeyne feastes and holy mysteries, especially the pleasaunt *Banquets* of the *Ilande of Creta*, now called *Candy*, are had in most honour: and vled epyther as medicines, or for a shewe of excessiue aboundaunce, forasmuch as it is in maner a miracle that wines brought from *Candy* by the streightes of *Hercules* pylers, and the *Ilandes of Gades*, and tossed with such floudes of the inclosed Ocean, should be dronke among the *Scythian* snowes in theyr natyue puritie and pleasauntnesse.

The common people drinke meade, made of hony & hoppes sodden togeather, whiche they keepe long in pitched barrells, where the goodnesse increaseth with age. They vse also beere and ale, as doe the *Germanes* and *Poles*. They are accustomed for delicatnesse in sommer, to coole theyr beere and meade with putting Ice therein, which the noble men reserve in theyr cellars in great quantitie for the same purpose. Some there are that delight greatly in the wine that is pressed out of *Cherries*, being

Drinke.

they

These fishes  
not long, by  
reason of colde.  
hauking and  
hunting.

Plentie of  
fishes.

For the long re-  
served in Ice.

Wine.

Wholesome.

All the southerly  
parts of the  
same lande  
was called  
Scythia, and  
the people Scy-  
thians.

Drinke con-  
served with Ice.

Wine of Cher-  
ries.

Eden. The decades.  
Bancroft Library.



they be full ripe, which they asseyme to haue the colour of cleare and ruddy wyne, with a very pleasant taste.

They women.

They wyues & women, are not with them in such honour as they are in other nations: for they vse them in maner in the place of seruantes. The noble women & gentelwomen, do diligently obserue their walkes, and haue an eye to their chastitie. They are sildome hydden froch to any leasles: neyther are permitted to resort to churches farre of, or to walke abroad without some great consideration. But the common sorte of women, are easilly and for a small price allured to lecherie, even of straungers: by reason whereof, the Gentlemen doe litle or nothyng esteeme them.

Thomas Paleologus.

The conquest of the Turkes in Grecia.

John the father of kyng *Basilus*, dyed more then. xx. yeres since. He married *Sophia*, the daughter of *Thomas Paleologus*, who reigned far in *Peloponnesus* (now called *Morea*) & was brother to *Themperour of Constantinople*: she was then at Rome when *Thomas* her father was driven out of *Grecia* by the *Turks*. Of her were foue chyldren borne, as *Basilus* him selfe, *George*, *Demetrius*, *Symeon*, and *Andreas*. *Basilus* tooke to wife *Salomonie*, the daughter of *George Soboromius*, a man of singuler fidelitie & wisdom, and one of his counsaile: the excellent vertues of whiche woman, only barrenesse obscured.

Whoe the princes chooseth they wyues.

When the Princes of *Mosconia* deliberate to marry, their custome is to haue choysse of all the vyrgins in the realme, and to cause suche as are of most saye and beautifull bylage and personage, with maners and vertues accordyng, to bee brought before them: Whiche afterwarde they comyt to certayne saythfull men, and graue matrones to be further viewed, insomuche that they leaue no parte of them vnsearched. Of these, the whom the Prince most lyketh, is pronounced woorthie to bee his wyfe, not without great and carefull expectation of theyr parentes, luyng for that tyme betwene hope and feare. The other vyrgins also whiche stode in election, and contented in beautie and integritie of maners, are oftentimes the same day, to gratifie the Prince, married to his noble men, Gentlemen, and Captaynes: whereby it sometimes cometh to passe, that whyle the Princes continue the lynage of royall descent, suche as are borne of humble parentage, are exalted to the degree of princely estate, in lyke maner as the Emperours of the

Turkes



Turkes were accustomed to be chosen, by conspect of personage, and worthy personage.

Basilus was under the age of twentie and seven yeres, of comely personage, singular vertue, & princely qualities, by all means famous for the prosperitie & commodities of his subiectes: Furthermore, in benivolence, liberalitie, and good success in his doings, to be preferred before his progenitors. For when he was 14. yeres heere warre with the Lyons, that moued byll coniferate cities to the cause of that warre, he obtained the victorie, & departed in few conditions of peace, rather given then accepted. Also at the beginning of his reigne, he put the Polones to flight, and tooke prisoner Constantine, the Captaine of the Rubeus, whom he brought to Moscow tied in chaynes: But shortly after, at the ryuer of Borissenes, about the cite of Orsa, he him self was overcome in a great battaile, by the same Constantine whom he had dismissed: Perce, that the toltene of Smolensky, which the Moscovites possided before, and was now won by the Polones, should still parteyne to the dominions of Basilus. But agaynst the Tartars, and especially the Tartars of Europe, called the Precopites, the Moscovites have oftentimes kept warre with good success, in revenge of the injuries done to them by theyr incursions.

Basilus is accustomed to bying to the selue more then a hundred and fiftie thousande horsemen, divided into thre bandes, and following the banners or ensignes of theyr Capteynes in order of battaile. On the banner of the kynges wyng, is figured the Image of Iesus the Capteyne of the Vebners, at whose prayer the Sonne prolonged the day, and stayed his course, as witnesseth the prophesies of holy scripture. Armies of footemen are in manner to no use in those great updermusters, as well for theyr apparel being loose and long, as also for the custome of theyr enemies, who in their warres trust rather to the swiftnesse of their light horses, then to trye the matter in a pyght fild.

Theyr horses are of lesse then meane stature: but very strong and swifte. Theyr horsemen are armed with pykes, Ruyettes, Pistols of yron, and arrows. Some have hooked swoordes. Theyr bodies are defended with rounde Targets, Theyr armour after the manner of the Turkes of Asia, as with bearding and

Q. III.

capmes

Other battailes  
the Polones  
and Rubeus  
men.

Other battailes  
the Polones  
and Rubeus  
men.

Other battailes  
the Polones  
and Rubeus  
men.

The Moscov  
ians army.

Their banner.

Their horses  
and horsemen.

Eden. The decades.  
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Of the Northeast frostie sea,

**Pargabusters.**

**Summe.**

**The Prince by  
such openy.**

**Signification  
sayed, that  
much of this  
in golde.**

**The custodie of  
of the cite.**

**The Unhan  
court.**

**Souldiers wa-  
ges of the com-  
mon treasury.**

capture Targates after the manner of the Greches: Also with  
coates of mapie, Bygones, and sharpe Helmeta. As also by  
furthermore institute a bande of Pargabusters on horsebacke,  
and caused many great hyden peeces to be made by the worke-  
manship of certayne Italians: and the same with theyr stocks  
and wheeles to be placed in the Castle of Mosca.

The kyng him selfe with princely magnificence and singular  
familiaritie (wherewith notwithstanding no parte of the maiestie of a  
kyng is violat) is accustomed to dyne openly with his noble  
men, & strange Ambassadors in his stoue chamber of presence,  
where is serued a marvellous quantitie of silver & gilt plate, stand-  
ing upon two great and high cubbardes in the same chamber.  
He hath not about him any other garde for the custodie of his per-  
son, saving only his accustomed familie. For watch and ward is  
diligently kept of the faithful multitude of the citizens: Insomuch  
that every ward or quarter of the cite is inclosed with gates,  
rapes, and barres: neyther is it lawfull for any man rashly to  
walke in the cite in the nyght, or without light. All the courts  
consisteth of noble men, Gentlemen, and chiefe souldiers, which  
are called out of every region by theyr towne and byllages, and  
commanded to waite court by course at certayne monethes  
appoynted. Furthermore when warre is proclaimed, all the ar-  
mie is collected both of the olde souldiers, and by musteryng of  
newe in all prouinces. For the Lieutenantes and Captaynes of  
the army, are accustomed in all cities to muster the youth, & to ad-  
myt to the order of souldiers such as they thinke able to serue the  
warre. Theyr wages is payde them of the common treasury of  
every prouince, whiche is gathered, and partly payde also, in the  
tyme of peace, although it be but litle. But such as are assigned to  
the warres, are free from all tributes, and enjoye certayne other  
privilegies, whereby they may the more gladly and cheerfully  
serue theyr kyng, and defende theyr country. For in the tyme  
of warre, occasion is required to thewe true verue and man-  
hoode, where in so great and necessary an institution, every man  
according to his appoynted activitie and ingenuous forwarde-  
nesse, may obayne the famous cypher of perpetuall honour, or  
ignominie.

Vii

Eden. The decades.  
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*Fix olim vlla fides referrentibus horrida regna  
Moschorum, et Pontus, et glacialis erat.  
Nunc Iouis autore, illa oculis iustramus, et vrbes,  
Et nemora, et montes cernimus et sinuos,  
Moschoniam, monumenta Ioui, tua culta reuoluens,  
Capi alios mundos credere Democriti.*

Other notable thinges as concernyng Moscouia,  
geathered out of the bookes of Sigisimundus  
Liberus . Note that when he sayth  
myles, he meaneth leagues.



Now whences *Russia* had the name, there  
are diuers opinions . Some thinke that  
it was so named of one *Russus* the sonne of  
neuew of *Lech* the kyng of the Polons . O-  
ther affirme that it was so called of a cer-  
taine olde towne, named *Russus*, not farre  
from *Novogoroda* or *Novogradia* the more.

Some also thinke that it was so called of the browne colour of  
the nation . But the *Mosconians* confute all these opinions as  
vnttrue, affirmyng that this nation was in olde tyme called  
*Rossia*, as a nation disperfed, as the name it selfe doth declare.  
For *Rossia* in the *Ruthens* tongue, doth signifie disperfed, or  
scattered . The whiche thyng to be true, diuers other people  
commixt with inhabitants, and diuers prouinces lying  
here and there betwene diuers parts of *Russia* do plainly declare.  
But whence soeuer they tooke theyr name, doubtlesse all the  
people that vse the *Slauon* tongue, and professe the fayth of  
Christ, after the maner of the *Greekes* (called in theyr common  
language *Russi*, and in the *Latin* tongue *Rutheni*) are increased  
to such a multitude, that they haue eyther expulsed all the nations  
that lye betwene them, or dyatone them to theyr maner of lyuing,  
in somuche that they are nowe called all *Rutheni*, by one common  
name.

Furthermore the *Slauon* tongue ( whiche at this tyme is  
somewhat corruptly called *Sclauon*) runneth exceedyng farre,  
as vnto the *Dalmates*, *Bosniens*, *Croatians*, *Istrians*,  
and

Eden. The decades.  
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and by a long tracte of the sea *Adriaticke* vnto *Forum Iulij* : Of the *Carnians* also, whom the *Venetians* call *Charfos* : and lyke wylde of the *Carniolans* and *Carinsbians*, vnto the ryuer *Drauus* : Furthermoze of the *Stirians* within *Gretzinum*, and by *Mura* vnto *Danubius*, and from thence of the *Mishans*, *Seruians*, *Bulgarians*, and other inhabitynge, euen vnto *Constantinople* : Furthermoze of the *Bobemians*, *Lusacians*, *Silesians*, *Morauians*, and th inhabitantes neere vnto the ryuer *Vagus* in the kyngdome of *Hungarie* : The *Polones* also, and the *Ruibenians*, whose Empire reacheth very farre : lyke wylde the *Circasians* and *Quinquemontanians*, vnto *Pontus* : and is from thence vled in the North partes of *Germanie*, among the remnant of the *Vandales* inhabityng here and there . All whiche nations, although they acknowledge them selues to bee *Slawons*, yet the *Germanes* takynge the denomination onely of the *Vandales*, call all them that vse the *Slawon* tongue, *Vuenden*, or *Vuinden*, or *Vuindysh*.

**Vandales.**

**The princes of Russia.**

Of the Princes that now reigne in *Russia*, the chiefe is the great Duke of *Moscouia*, who posselleth the greatest part thereof . The seconde is the great Duke of *Lithuania* : and the thyrde the kyng of *Polonie*, who now obteyneth the dominion of *Polonie* and *Lithuania*.

**The Duke of Moscouia.**

In authoritie and dominion ouer his subiectes, the prince of *Moscouie* passeth all the monarches of the worlde : For he deprieth all his noble men and gentelmen of all theyr holdes and immunities at his pleasure . He trusteth not his owne brethren, but oppresseth all wiche lyke seruitude : Insomuch that whom so euer he commaundeth either to remaine with him in the court, or to go to the warres, or sendeth on ambassage, they are compelled to be at theyr owne charges, except the young gentelmen the sonnes of the *Boiarons*, that is, the noble men of the lowell degree . He usurpeth this authoritie aswell ouer the spiritualtie as the tempozaltie, constituting what him listeth of the goods and lyfe of all men . Of his counsellors there is not one that dare dissent from hym in any thyng . They openly confesse, that the wyl of theyr prince is the will of God : and therfore call hym the key bearer and chamberlen of God, & beleue hym to be the executour of Gods will . By reason wherof, the prince hym selfe, when any petition is made to hym for the deliuerie of any captiue, is accustomed



accustomen to answer, when God commaundeth, he shalbe deu-  
liuired. Lyke wyse when any asketh a question of an vncertaine  
or doubtful thyng, theyr custome is to answer thus: God know-  
eth, and the great Prince. It is vncertaine whether the crueltie  
and tyrenelle of the nation do require so tyranous a Prince, or  
whether by the tyranny of the Prince, the nation is made so  
steepe and cruell.

*Basilius* the Sonne of *John*, was the first that tooke vpon  
hym the name and title of a kyng, in this maner. The great lord  
*Basilius*, by the grace of God, kyng and lord of all *Russia*, and  
the great Duke of *Vuolodimaria*, *Mosconia*, *Nonogradia*, &c.

Furthermore, wheras nowe this Prince is called Empe-  
rour. I haue thought good to shewe the title and cause of this er-  
rour. Note therfore that *Czar* in the *Rutbens* tongue, signifieth a  
kyng, whereas in the language of the *Slauons*, *Pollons*, *Bobemes*,  
and other, the same worde *Czar*, signifieth *Cesar*, by whiche  
name the Emperours haue been commonly called. For both  
they, and the *Slauons* that are vnder the kyngdome of *Hungarie*,  
call a kyng by an other name: as some *Crall*, other *Kyrall*, and  
some *Korall*: but thynke that only an Emperour is called *Czar*.  
Whereby it came to passe that the *Rutbens* or *Mosconite* inter-  
pretours, hearyng theyr Prince to be so called of strange nati-  
ons, began them selues also to name hym an Emperour, & thynk  
the name of *Czar* to be moze worthy then the name of a kyng,  
although they signifie all one thyng. But wha so wyll reade all  
theyr histories and bookes of holy scripture, shall fynde that a  
kyng is called *Czar*, and an Emperour *Kessar*. By the lyke er-  
rour the Emperour of the *Turkes* is called *Czar*, who neuerthe-  
lesse of antiquitie vsed no hygher title then the name of a kyng,  
expressed by this worde *Czar*. And hereof the *Turkes* of *Europe*  
that vse the *Slauon* tongue, call the citie of *Constantinople* *Czar-  
gard*, (that is) the kyngs citie.

Some call the Prince of *Mosconie* the whyte kyng, which  
I thynke to procede of the whyte Cappes, or other tyne-  
mentes they weare on theyr headen, lyke as they call the  
kyng of *Pertia* *Kisilpassa* (that is) redde head. We vse  
the title of a kyng when he wytteth or sendeth to *Rome*, the  
Emperour, the Pope, the Kyng of *Sustia* and *Denmarke*, the

wher the Duke  
of *Moscouia*  
was called an  
Emperour.

The great  
Turke.

The whyte  
kyng.

The Duke of  
*Moscouia*  
title.

great



great maister of Prussia and *Linonia*, and also to the great Turke; as I haue been credibly enformed: but he is not called kyng of any of them, except perhaps of the *Linons*. Yet by reason of his later conquestes, some haue thought hym worthy the name of a kyng, or rather of an Emperour, because he hath kyngs vnder his Empire.

To the kyng of Polone. he vseth this title: The great lorde *Basilius* by the grace of God, lord of all *Russia*, and great Duke of *Vuolodimeria*, *Moscouia*, *Nonogradia*. &c. leauyng out the title of a kyng. For none of them vouchsafeth to receiue the letters of the other augmented with any newe title, as I knewe by experience at my beyng in *Moscouia*, at which time *Sigismundus* the kyng of Polone sent hym his letters augmented with the title of the Duke of *Moscouia*, wherewith he was not a little offended.

They glory in theyr histories that before *Vuolodimeria* and *Olba*, the land of *Russia* was baptised and blessed of Saint Andrew the Apostle of Christ, affirmyng that he came from *Grecia* to the mouthes of the ryuer *Boristhenes*: and that he sayled by the ryuer to the mountaynes where as is now *Cibonia*: and that there he blessed all the lande and placed his crosse, prophesyng also that the grace of God shoulde be great there, and that there shoulde be many churches of Christian men: Lykewyse, that he afterward came to the springes of *Boristhenes*, vnto the great Lake *Vuolok*, and by the ryuer *Lonat* descended into the Lake *Ihner*: from whence by the ryuer *Vuolcon*, whiche runneth out of the same Lake, he came to *Nonogradia*: and passed from thence by the same ryuer to the Lake *Ladoga*, and the ryuer *Hema*, and so vnto the sea whiche they call *Vuarezkoia*, beyng the same that we call the Germane sea, betwene *Vainlandia* or *Finlandia* and *Linonia*, by the whiche he sayled to Rome, and was at the last crucified for Christ his Gospel in *Peloponnesus* by the tyrante of *Agus Antipater*, as theyr cronacles make mention.

The Prince every seconde of thyrre yere causeth a muster to bee taken of the Homes of the Boiorons, and taketh an accompte booth of theyr number, and howe manye Horses and men every of them is able to make: and then appoynteth a certayne

Russia baptised  
by Saint Andrew the  
Apostle.

The Moscovian warres.

Eden. The decades.  
Bancroft Library.



a certayne stypende to suche as are able further to beate theyr owne charges in the warres. They haue selldome any rest or quietnesse: For they epyther keepe warre with the *Lithuanians*, *Limonians*, *Suetians*, or *Tartars of Casan*. Or if it so chaunce that the prince keepe no warre, yet doth he preresely appoynte garrisons of .xx. thousande men in places about *Tanais* and *Ocea*, to repressell the incursions and robberyes of the *European Tartars*, called *Precopites*.

As in other matters, euen so in the order of warrefare there is great diuersitie among men. For the *Mosconian* as soone as he beginneth to slepe, thinketh of none other succoure, but putteth all his confidence therein. Bepng pursued or taken of his enimie, he neyther defendeth hym selfe, nor desireth pardon.

Dyners manner of dyners people in the warres.

The *Tartar* cast of from his horse, spoyled of all his armure and weapones, and also sore wounded, defendeth hym selfe with handes, feete, and teethe, and by all meanes he may, vntyll his strength and spirite faile hym.

The *Turke*, when he seeth hym selfe destitute of all helpe and hope to escape, doth humbly desyre partron, casting away his weapons and armure, and reaching forth to the victourer his handes ioyned together to be bounde, hopping by captiuitie to saue his lyfe.

The *Mosconites* in placeyng theyr armie, chuse them a large playne, where the best of them pitch theyr tentes, and the other make them certaine arbours of bowes fyrst in the grounde, bemyng togeather the toppes thereof, which they couer with theyr clokes to defende them selues, theyr bowes, arrowes, saddels, and other theyr necessaries from rapne. They put forth theyr hoxles to pasture, and for that cause haue theyr tentes so farre in lunder, which they fortifie neither with cartes or trenches, or any other impedymment, except perhappes the place be defended by nature, as with wooddes, ryuers, and marshes.

The Mosconites army.

It may perhappes seeme straunge, howe he maytayne hym and his so longe with so small an armie as I haue sayde. I wyll nowe therefore briesely declare theyr sparyng and frugalitie. He that hath lyxe or sometymes moze hoxles, wyleth one of them as a packe hoxle to beare all theyr necessaries.

Howe he maytayne hym with so small an armie.



ryes. He hath alſo in a bagge of two or three ſpannes long, the flower or meale of the graine called mille, and viii. or .x. poundes weyght of Swines fleſhe powdered. He hath lyke wyſe a bagge of ſalte, myxt with pepper, if he be ryche. Furthermore every man carryeth with hym a hatchet, a ſpye boze, and a braſen pott: ſo that if they chaunce to come to any place where they can fynde no frutes, Garlyke, Onyons, or fleſhe, they kyndle a ſpye, and ſyll theyr pottes with water, whereunto they put a ſpoonefull of meale, with a quantitie of ſalt, and make pottage therof, where with the maſter and all his ſeruauntes lyue contented. But if the maſter bee very hungrye, he eateth all alone, and the ſeruauntes are ſometymes enforced to faſt for the ſpace of two or three dayes. And if the maſter intende to ſare ſomewhat more delycately, then he addeth thereto a litle portion of Swynes fleſhe. I ſpeake not this of the beſt of them, but of ſuch as are of the meane ſort. The gouernours and captaynes of the armie, do ſometymes bydde the pooer ſorte to theyr tables: where they feede them ſelues ſo well, that they faſt two or three dayes after. When they haue frutes, Garlyke, and Onyons, they can well ſupporte all other meates. Proceedyng ſorwarde to the battayle, they put more confidence in theyr multitude, and with what great armies they aſſaile theyr enimies, then epyther in the ſtrength and valpauſneſſe of theyr ſouldiers, or in well inſtructyng theyr armie, and fight better a ſarre of, then at hand: and therfore ſtudy holwe to circumuent or incloſe theyr enimies, and to aſſaile them on the backe halfe. They haue many trumpetters, the which while they blow al at once, after theyr maner, make a maruelous ſtraunge noyſe. They haue alſo another kynde of instrumentes which they call Szurna: theſe they blow without ceaſſyng for the ſpace of an houre together, ſo temperyng the ſame, and holdyng in the wynde whyle they draw more, that the noyſe ſeemeth continually without intermiſſion.

They uſe all one maner of apparell: as longe coates without pleyghtes, and with narrowe ſleues, after the maner of the Hungarians. Theſe the Chriſtians uſe to button on the ryght ſyde: and the Tartars (bleyng the lyke) button them on the leſſe ſyde. They weare redde and ſhort buſkyns that reache not to theyr knees, and haue the ſoles thereof beſet

Instrumentes  
of warre.

The ſholes  
uites and  
Tartars appa-  
rell.



fringed with plates of Iron. In maner all theyr thynges are wrought with diuers coloures about the necke, and haue the Collars and Ruffes beset with litle round Baubles like Beades, of Saphire, or gylted Copper, and some tyme Pearles also. They gyrd their sekens beneath the bellie, even as solowas theyr pyrie members, that they may seeme more burlye, which they greatly esteeme, as doo at this daye the Spanyardes, Italians, and Almains.

The prouince of *Moscovia* is neyther very large nor fruitful, sofar as the fertilitie is hindered with sandye ground, which ether with to much drynesse or moysture killeth the corne. Furthermore inmoderate and sharpe intemperatenesse of the ayre, whyle the colde of the wynter ouercommeth the heate of the Sunne, sometymes doth not suffer the corne to ryse. For the colde is there sometymes so extreame, that lyke as with vs in somer by reason of heate, euen so there by extreame cold, the earth hath many great chynkes or breaches. Water also cast into the ayre, and spyle falling from ones mouth, are frozen before they touche the ground. I my selfe, when I came thither in the yere 1526, sawe the branches of fruitfull trees wythered by the colde of the wynter before, whiche was so extreame, that many of theyr wagoners and carriers (whom they call *Gonez*) were found frozen to death in theyr sleades. There were some that at the same tyme leadyng and dryuing theyr cattayle from the next villages to *Moscovia*, died by the way with their beastes, through the extremitie of the colde. Furthermore the same yere many players that were accustomed to wander about the countrey with daunsing Beares, were found dead in the high wayes. Wilde Beares also, enforced thereto by famine, left the woods, and ran here and there into diuers villages and houses: at whose coming whyle the men of the countrey forsooke theyr houses and fledde into the fieldes, many of them perished through the behermentie of the cold. Agayne it sometymes so chaunceth that in sommer the heate is as extreame: as in the yere 1529, in the whiche almost all kyndes of pulle and grayne were scorched and burnt, and such a dearth of corne folowed that wrought, that that which before was bought for three Dengas, was afterward sold for twentie of thyngis. Furthermore also, many

The prouince  
of *Moscovia*,

Extreame  
colde.

Extreame  
heate in cold  
regions.



## Of the Northeft frosty sea.

my billoggs, woods, and stacks of corne, were set on fyre by the extreme heate: the smoke wherof so spyled the region, that the eyes of many were sore hurt thereby. There arose also as it were a darke and thicke mist without smoke, whiche so molested the eyes, that many lost theyr sight thereby. They sow and sowed the seedes of Belons with great diligence in certayne raven beddes myxt with dung, whereby they fynde a remedie both agaynst extreme cold and heat. For if the heat exceede, they make certayne ryties in the beds, as it were breathyng places, lest the seedes shoulde be suffocate with too much heate. And if the cold be extreme, it is tempered with the heate of the mucke or dung.

**Like beastes.**

They beastes are much lesse then ours, yet not all without hornes, as one hath wyntem: For I haue there seene Oxen, Kine, Goates, and Rammes, all with hornes.

**The citie of Moscouia or Mosca.**

Not farre from the citie of Mosca, are certayne monasteries, whiche a farre off, seme lyke unto a citie. They say that in this citie is an incredible number of houses: and that the fyrre peere before my commyng thither, the prince caused them to be numbred, and found them to be more then one and fourtie thousand & foure hundred houses. The citie is very large and wyde, and also very flabby and myxe: by reason wherof, it hath many byldynges and causeyes.

**Hollome ayre.**

The ayre of the region is so hollome, that beyond the springes of Tanais, especially towards the North, and a great part also towards the East, the pestilence hath not been hearde of synce the memoire of man: Yet haue they sometymes a disease in theyr bowelles and heades, not much vnylike vnto the pestilence. This disease they call a heate: wherewith such as are taken, dye within fewe dayes.

**A reche people.**

Some write that John the Duke of Moscouia, and Sonne of Basilus, vnder the pretence of religion, sucked & spoiled the citie of Nouogradia, and caried with hym from thence to Moscouia three hundred sleades laden with gold, spurr, and precious stones, of the goodnes of the Archbishop, the merchants, citizens, and strangers. Solowki is an Island situate in the North sea, eyght leagues from the continent betwene Onias and the prouince of Corea. Some saye it is within from Moscouia, can not be well knowne, by reason of many fyttes, wharffes, woods,

**The Island of Solowki.**

Eden. The decades.  
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desolates, and desolate places lying in the way. Albeit, some say that it is not three hundred leagues from Mosconia, and two hundred from Bieloiesero. In this Lande is made great plenty of salte: and it hath in it a monastrie, into the which it is not lawfull for any woman or virgin to enter. There is also great spyng for berryng. They say that here the sunne at the sommer Equinoctiall, shyneth continually except two houres.

The length of the day.

Demetriowe, is a citie with a Castell, distante from Mosconia xii. leagues, declining from the West somewhat toward the north. By this runneth the river Lachroma, that runneth into the ryuer of Seft. Seft also receyvethe the ryuer Dubna, which unladeth it selfe in Volga. And by the commoitie of thus many ryuers, many ryche marchaundes are brought without great labour or difficultie from the Caspian sea, by the ryuer Volga to Mosconia, and byuers other prouinces and cities about the same.

The trade from Mosconia to the Caspian sea.

Bieloiesero or the whyte lakes.

Bieloiesero, a citie with a Castell, is situate at a lake of the same name. For Bieloiesero in the Mosconites tongue, signifieth a whyte lake. The citie standeth not in the lake, as some haue sayde. Yet is it so environed with marshes, that it may seme to be inerpugnabile: In consideration whereof, the princes of Mosconia are accustomed to keepe their treasure there. Bieloiesero is from Mosconia, a hundred leagues, and as much from Nonagradia the great. The lake it selfe, is xii. leagues in length, and as much in breadth, and hath (as they say) three hundred ryuers falling into it. The inhabitants of this place, haue a peculiar language, although now in maner all speake the Mosconites tongue. The longest day here in the sommer Equinoctiall, is sayd to consist of xix. houres. A man of great name and credit tolde mee, that at the begynnyng of the spyng, when the trees began now to bee greene, he went in poste from Mosconia to Bieloiesero: and passyng ouer the ryuer Volga, founde the region there so covered with Ice and snow, that hee was fayne to dispatche the residue of his iourney on sledges. And although the wynter be longer there, yet doe the frutes waxe ripe and are gathered euen at the same tyme that they are in Mosconia. Whiche an arrowe shotte of the lake, there is an other lake that bringeth forth hyssopone: which a certayne riuier running out of

Diversity of temperaments in small distance.

A lake of hyssopone.

R. i.

the

Eden. The decades.  
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the same, carried with is in great quantitie, floating aboute the water lyke a scumme, yet through the ignorance of the people, they haue no commoditie thereby.

Exchange of  
furs for asper  
ware,

The people that inhabite the regions lying betwene North, and East from *Adoscouia*, exchange their furs for apparel, Rapiers, needles, Spoons, Hatchets, and such other necessary wares: for they haue not the use of golde and silver.

The description of the regions, people, and riuers, lying North and East from *Moscouia*: as the way from *Moscouia* to the riuers *Petzora*, and the prouince *Ingaria*, or *Iuhza*, and from thence to the riuers *Obi*. Likewise the description of other countreys and regions, euen vnto the empire of the great Chaim of Cathay.

The dominion  
of the Duke of  
*Adoscouia*.



*Wuolochda*,  
merits.  
Willing.

The dominion of the prince of *Adoscouia*, reacheth farre toward the East & North, vnto the places whiche we will now describe. As concerning whiche thing, I translated a booke that was presented vnto me in the *Adoscouian* tongue, & haue here made a briefe rehearsal of the same, I will first therfore describe the iourney from *Adoscouia* to *Petzora*, and th to *Ingaria* and *Obi*. From *Moscouia* to the citie of *Wuolochda*, are numbered fiftie werthes, one werth containing almoste the space of an Italian myle. From *Wuolochda* to *Vling*, toward the right hande, descending with the course of the riuers of *Wuolochda* and *Sachana* with whom it ioyneth, are counted fye hundred werthes, where within two werthes of the towne called *Sereze*, and hard by the citie of *Vling*, *Sachana* ioyneth *Iug* which runneth from the South; from whose mouth, vnto the springes of the same, are numbered fye hundred werthes.

Nowe that wherunto we before the author hath added two fiftie werthes from *Adoscouia* to *Wuolochda*, it seemeth that the place is compassed by the *Princ* and *Ingaria* one whiche say an other, as, *Ingaria*, whiche is fiftie, for *Ingaria*, whiche is fye hundred. For the distance is no less from *Moscouia* to *Wuolochda*, then is from *Wuolochda* to *Vling*, whiche is fye hundred werthes.

**But**

Eden. The decades.  
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But Suchana and Ing. after they ioyne together, lose their first names, and make both one river, named *Drina*, by the which, the passage to the citie of *Colmogor* containeth fyve hundred werstes, from thence in the space of fyve dayes iourney, *Drina* entreteth into the North Ocean at fyve mouthes: and the greatest parte of this iourney consisteth by Navigation: for by lande from *Vaslochda* unto *Colmogor*, passing over the ryuer *Vaga*, are a thousand werstes. Not farr from *Colmogor*, the river *Pienega*, running from the East on the ryght hand, for the space of seven hundred werstes, falleth into *Drina*. From *Drina* by the river *Pienega*, by the space of two hundred werstes, they come to a place called *Nicolai*, from thence within halfe a werst, they passe into the river *Kulno*, whiche hath his springe from a lake of the same name towarde the North, from whose springes is eight dayes viage to the mouth of the same, where it entreteth into the Ocean.

Sayling by the coastes of the ryght hande of the sea, they passe by the regions of *Stannwische*, *Calmezech*, and *Apou*: And sayling about the promontorie or cape of *Chorogorki*, *Nofz*, *Stannwische*, *Camouchk*, and *Tolsickh*, they come at the length into the river *Ad ezen*, and from thence in the space of fyve dayes, to a village of the same name, standing in the mouth of the river *Pirza*, by the which agayne ascending towarde the left hande and Sommer East, they come to the river *Piescia*: from whence sayling for the space of fyve werstes, they come into two lakes, in the which are seene two wayes: whereof one on the ryght syde, goeth to the river *Rabicho*, by the which they passe to the river *Czichebo*. Other, by an other and shorter way, bying their shippes from the lake directly into *Czichebo*: from whence, excepte they be hyndered by tempest, they come in the space of three weekes to the river and mouth of *Czilma*, flowing into the great river *Petzora*, whiche in that place is two werstes in breadth. Sayling from hence, they come in the space of fyve dayes to the Towne & castle of *Pustosero*, neare unto the which, *Petzora* entreteth into the North Ocean at fyve mouthes. The inhabitants of this place, are men of simple sort: they receyue the sayth of Christ, and were baptised in the yere. M. D. xlii.

Suchana.  
Ing. So call  
ed of his Countie  
and pleasant  
situation.

Pienega.

Nicolai.

Kulno.

Chorogorki by  
the North sea.

Pirza.

Piescia.

Rabicho.

Czichebo.

Czilma.

Petzora.

Pustosero.

R. II.

From

Eden. The decades.  
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From the mouth of *Czylma* unto the mouth of the ryuer *Vssa*,  
 going by *Petzora* is one moneths upage. *Vssa* hath his springes  
 in the mountaine *Poyas Semnoi*, being on the left hand toward the  
 sommer East, & springeth out of a great stone of the same moun-  
 tayne, called *Camen Boffchoi*. From the springes of *Vssa* to the  
 mouthes of the same, are numberes more then a thousande  
 Miles. Furthermore, *Petzora* runneth from this south winter  
 parte, from whence ascending from the mouthes of *Vssa*, unto the  
 mouthes of the ryuer *Sizuchogora*, is thre weekes upage. They  
 that described this upage, saye that they rested betwene the  
 mouthes of the ryuers of *Sizuchogora* and *Patzcherima*, and  
 lest they victualles there whiche they brought with them from  
*Russia*. Beyond the ryuers of *Petzora* and *Sizuchogora* towarde  
 the mountayne *Camenipolas*, and the sea with the *Allandes* there  
 about, and the Castell of *Pustosero*, are dyuers and innumerable  
 nations, whiche by one comon name are called *Samoged* (that is)  
 such as eate them selues. They haue great increas of foules,  
 byrdes, and dyuers kyndes of beastes: as *Wables*, *Barternes*,  
*Beuers*, *Outers*, *Hermellines*, *Squirrels*: and in the Ocean the  
 beast called *Woy*: Also *Wesse*, whype *Beares*, *Wolues*, *Hares*,  
*Equiuodum*, great *Whales*, and fish called *Semsi*, with dyuers  
 other. The people of these nations come not to *Moscouia*: For  
 they are wyde, and flee the company and societie of other men.  
 From the mouthes of *Sizuchogora*, sayling up the ryuer  
 unto *Poiassa*, *Artawische*, *Cameni*, and *Poiassa* the greater,  
 is thre weekes upage. Furthermore, the ascendyng to the  
 mounte *Camen*, is thre dayes iourney: from the which, des-  
 cendyng, they come to the ryuer *Artawische*, and from thence  
 to the ryuer *Sibut*, from whence they passe to the Castell of  
*Lepin*, and from *Lepin* to the ryuer *Sossa*. The people that  
 inhabite the region by this ryuer, are called *Fuogolici*. Lea-  
 uing *Sossa* on the ryght bande, they come to the great ry-  
 uer *Obi*, that springeth out of the lake *Kuisk*, the whiche  
 with all the haste they coude make, they coude scarcely  
 passe over in one day, the ryuer being of suche breadth that it  
 reacheth fourescore Miles. The people also that dwell a-  
 bout this ryuer, are called *Fuogolici* and *Vgrizichi*. From the

Eden.

Cingulus  
mundi.Sizuchogora.  
Patzcherima.

Camenipolas.

Samoged,  
Foules and  
beastes.

Wyde people.

Poiassa.

Camen.  
Artawische.  
Sibut.  
Lepin.Sossa.  
Obi.  
Artawische.

Fuogolici.



the Castle of Obca. ascendyng by the ryuer of Oby. into the ryuer  
 Irifche. into the which Sossa entereth. in thre monethes iourney. Irifche.  
Jerom.  
Tumen.  
 In these places are two Castles named Jerom and Tumen, kepte  
 by certayne Lordes called Kuoſi Iaborſki. being tributaries to the  
 great Duke of Mosconia. as they say. There are dyuers kyndes  
 of beastes and furre.

From the mouth of the ryuer Irifche to the Castle of Grustina.  
 is two monethes iourney: from whence to the lake Kitai. by  
 the ryuer Oby (which I sayde to haue his springes in this lake)  
 is more then thre monethes iourney. From this lake come ma-  
 ny blake men, lackyng the vse of common spech. They bynyg blake men  
without spech.  
 with them dyuers wares, and especially pearles and precious  
 stones, which they sell to the people called Grustintzi and Serpo-  
 nowitzi. These haue theyr name of the Castle Serponow. situate Serponow.  
Lucomoya.  
 in the mountaynes of Lucomorya. beyonde the ryuer Oby. They say  
 that to the men of Lucomorya, chaunceth a marueylous thing and  
 incredible: For they affyrme, that they dye peerelely at the xxvii.  
 day of Nouember, beyng the feast of Sainct George among the  
 Mosconites: and that at the nexte spyng about the xxiii. day of  
 April, they reuylue agayne as doe Frogges.

With these also, the people of Grustintzi and Serponowitzi, ex-  
 ercise a newe and straunge kynde of trade: For when the accusto-  
 med tyme of theyr dyng, or rather of sleapyng, appocheeth, they  
 leaue theyr wares in certayne places appoynted, which the Gr-  
 ustintzi and Serponowitzi carry away, leauyng other wares of e-  
 quall value in theyr places: which if the dead men at the tyme of  
 theyr reuyluyng perceiue to be of vnequall pryce, they requyre  
 theyr owne agayne: by reason whereof, much stryfe and fighting  
 is betwene them.

From the ryuer of Oby descendyng towarde the lesse hande, Obi.  
Calami.  
 are the people called Calami, whiche came thither from Obiowa  
 and Pogosa. Beneath Obi, about Aurea Anus (that is, the golden  
 olde wyfe) are the ryuers Sossa, Beres, Vna, and Damadin, all which Agnere.  
 spyng out of the mountaynes Camen, Bolschega, Polassa, and the  
 rockes ispyng to the same. All the nations that inhabite  
 from these ryuers to Aurea Anus, are subiecte to the pryce  
 of Mosconia.

Re. III. Aurea



*Aurea Anus.*  
Obboja.

*Aurea Anus.* called in the *Mosconites* tongue, *Slati Baba*, is an idol, at the mouthes of *Obi* in the province of *Obdora*, standyng on the furthest banke towarde the sea. Along by the bankes of *Obi*, and the rivers neate there about, are here and there many castles and fortresses: all the lordes whereof, are subject to the prince of *Mosconia*, as they say. They say also, or rather fable, that the towll called *Aurea Anus*, is an image lyke unto an olde wyfe, hauyng a chyld in her lappe, and that there is nowe seene another infant, whiche they say to be her nephew: Also, that there are certayne instrumentes that make a continuall sounde lyke the noyse of Trumpettes, the whiche, if it so be, I thinke it to be by reason of the wynde, blowing continually into the holowe places of those instrumentes.

*Cosfin.*

*Cassina.*

*Tachuin.*

The river *Cosfin* falleth out of the mountaynes into *Lucmorua*: In the mouth of this is a castle, whither from the springes of the great river *Cosfin*, is two monethesiage. Furthermore, from the springes of the same river, the river *Cassina* hath his original, whiche runnyng through *Lucmorua*, falleth into the great river *Tachuin*, beyonde the whiche (as is sayde) dwell men of prodigious shape, of whom, some are ouergrown with beare lyke wilde beastes, other haue heades lyke dogges, and their faces in their byestes, without neckes, and with long handes also, and without feete. There is lyke wyfe in the ryuer *Tachuin*, a certayne fsh, with head, eyes, nose, mouth, handes, feete, and other members biterly of humane shape, and yet without anye voyce, and pleasaunt to be eaten, as are other fshes.

People of monstrous shape.

is lyke lyke a man, whiche wytheth of the lyke fsh.

All that I haue hitherto rehearsed, I haue translated out of the sayde journey whiche was deliuered me in the *Mosconites* tongue: In the whiche, perhappes some thynges may seeme fabulous, and in maner incredible, as of the drombe men, and the dead, reuivying, the *Aurea Anus* also, and the monstrous shapen of men, with the lyke of humane tourme: whereof, although I haue made diligent inquisition, yet coulde I knowe nothyng certayne of anye that had seene the same with their eyes: neuerthelesse, to geue further occasion to other to searche the truth of these thynges, I haue thought good to make mention hereof.

Noss in the *Mosconites* tongue signifieth a *Royle*, and therefore they call all capes or pointes, that reach into the sea, by the same



same name.

The mountaynes about the river of *Petzera*, are called *Sem-ni Poyas*, or *Cingulus mundi*, that is, the gyrdle of the worlde, of the earth.

*Kisbais* is a lake, of whom the great *Cane of Cathay*, whom the *Moscowians* call *Ezer Kisbaiski*, hath his name: For *Chan* in the *Tartars* language signifieth, A Kyng. The great Chan of Cathay.

The places of *Lucomoria*, neare unto the sea, are saluage, full of woods, and inhabited without anye houses. And albeit, that the author of this iourney, sayde, that manie nations of *Lucomoria* are subiecte to the prince of *Mosconia*, yet for as muche as the kyngdome of *Tumen* is neare thereunto, whose prince is a *Tartar*, and named in their tongue, *Tumenski Czar*, that is, a king in *Tumen*, and hath of late doone great damage to the prince of *Mosconia*: it is moste lyke that these nations shoulde rather be subiect unto hym. Lucomoria. Tumen.

Neare unto the river *Petzera* (whereof mention is made in this iourney) is the citie and castle of *Papin*, or *Papinogorod*, whose inhabitantes are named *Papini*, and haue a ylluate language, differing from the *Mosconites*. Beyond this ryuer are exceeding hygh mountaynes, reaching euen unto the banks, whose rydgges or toppes, by reason of continuall wyndes, are in maner vetterly barren without grasse or frutes. And although in diuers places they haue diuers names, yet are they commonly called *Cingulus mundi*, that is, the worlde. In these mountaynes doo *Ferfalcones* breed, whereof I haue spoken before. There growe also *Cedar* trees, among the whiche are founde the best and blackest kynde of *Sables*: and onely these mountaynes are seene in all the dominions of the prince of *Mosconia*, whiche perhappes are the same that the olde wyters call *Rhipheos*, or *Hyperboreos*, so named of the Greeke worlde, *Hyper*, that is, *Upper*, and *Boreas*, that is, the *North*: for by reason they are couered with continual snowe and frost, they can not without great difficultie be trauelyed, and reache so farre into the *North*, that they make the unknowne land of *Engreeland*. The Duke of *Mosconia*, *Basilus* the sonne of *Iohn*, sent on a tyme two of his captaynes, named *Simeon Phedorowitz Karbiski*, and *Knes Peter Vschatui*, to searche the places beyonde these Petzera. Papin. Hygh mountaynes, supposed to be Hyperborei and Rhipheos. Engreeland.

R.iii.

Eden. The decades.  
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## Of the Northeast frostie sea,

**Scaly.**

**Cathay.**

**The fruitfull  
prouinces of  
Rezan.  
Iaroslau.**

**Dong.**

these mountaynes, and to subdue the nations thereabout. *Kurbki* was yet alwaye at my beyng in *Mosconia*, and declared vnto mee that he spent .xvii. dayes in ascending the mountayne, and yet could not come to the toppe therof, which in theyr tongue is called *Scalp* (that is) a pyller. This mountayne is extended into the Ocean vnto the mouthes of the ryuers of *Orina* and *Petzora*. But now hauyng spoken thus much of the sayde iourney, I will returne to the dominions of *Mosconia*, with other regions lying Eastwarde and South from the same, toward the myghtie Emperre of *Cathay*. But I will first speake somewhat briefly of the prouince of *Rezan*, and the famous ryuer of *Tanais*.

The prouince of *Rezan*, situate betweene the ryuers of *Occa* and *Tanais*, hath a citie buylded of wood, not far from the banke of *Occa*: there was in it a Castle named *Iaroslau*, whereof there now remaineth nothing but tokens of the olde ruine. Not farre from that citie, the ryuer *Occa* maketh an Ilande named *Strub*, which was somtyme a great Dukedome, whose prince was subiecte to none other. This prouince of *Rezan*, is more fruitfull then any other of the prouinces of *Mosconia*: Insomme that in this (as they say) euery grayne of wheate bringeth forth twoe, and sometymes more eares: whose stalkes or strawes grow so thicke that hoxles can scarcely goe through them, or Quayles flee out of them. There is great plentie of hony, sylbes, foules, byrdes, and wyld beastes. The frutes also doe farre exceede the frutes of *Mosconia*. The people are bolde and warye men.

## Of the famous ryuer of Tanais.

**Danco.  
Asoph.  
Capha.  
Constanti-  
nople.**



From *Moscouia* vnto the Castle of *Iaroslau*, and beyonde for the space of almost .xliiii. leagues, runneth the ryuer of *Tanais*, at a place called *Danco*, where the marchantes that trade to *Asoph*, *Capha*, and *Constantinople*, straight they shyppe: and this for the most parte in Autumpe, beyng a rapney tyme of the peere. For *Tanais* heere at other tymes of the peere, doeth not so abounde with water, as to beare shippes

Eden. The decades.  
Bancroft Library.



shippes of any burden . This famous ryuer of *Tanais*, dy-  
 uydeth Europe from *Asia*, and hath his springall or springes  
 almost .viii. leagues from the cite of *Tulla*, toward the South,  
 inclining somewhat toward the East, and not out of the *Ry-*  
*phian* mountaynes, as some haue writen: But out of a great  
 lake named *Iwanwofero* (that is) the lake of John, beyng in  
 length and bredth about .1500. Miles, in a wood which some  
 call *Okonitzkilles*, and other name it *Iepiphanoulies* . And out of  
 this lake, spring the two great ryuers of *Schas* and *Tanais*.  
*Schas* toward the West receyving into it the ryuer of *Vppa*. The ryuer  
 runneth into the riuer of *Ossa* betwene the West and the North: *Schas*.  
 But *Tanais* at the first runneth directly East, and continueth  
 his course betwene the kyngdomes of *Casan* and *Astrachan* with-  
 in fyve or seuen leagues of *Volga*, and from thence bendyng  
 toward the South, maketh the fennes or marshes of *Meotis*.  
 Furthermore, next vnto his springes, is the cite of *Tulla*.  
 and bypon the banke of the ryuer, almost three leagues aboue  
 the mouthes of the same, is the cite of *Asoph*, whiche was  
 first called *Tanais* . Fourte dayes iorney aboue this, is a towne  
 called *Achas*, situate hard by the same ryuer, whiche the *Mos-*  
*conites* call *Don* . I can not sufficiently praysse this ryuer for  
 the exceeding abundance of good fyshes, and fayrenesse of the  
 regions on both sydes the bankes, with plentie of wholesome  
 hearbes and sweete rootes, besyde dyuers and many fruitefull  
 trees, growyng in suche comely order as though they had been  
 set of purpose in gardens or orchardes . There is also in maner  
 every where such plentie of wyld beasts, that they may easily  
 be slayne with arrowes: Insomuch that such as trauaile by those  
 regions, shall stande in neede of none other thyng to mayntayne  
 theyr lyfe, but only fyre and salte . In these partes, is no obserua-  
 tion of imples, but of dayes iorneys . But as farre as I coulde  
 coniecture, from the fountaynes or springes of *Tanais*, vnto the  
 mouthes of the same, iorneyng by lande, are almost fourescore  
 leagues . And sayling from *Donco* (from whence I sayde that  
*Tanais* was first nauigable) in scarcely .xx. dayes voyage, they  
 come to the cite of *Asoph*, tributarie to the Turkes: which is (as  
 they say) fyue dayes iorney from the streight of *Taurica*, other-  
 wyse called *Pereop* . In this cite is a famous marie towne,  
 vnto

*Tanais* diuideth  
 Europe from *Asia*.  
 The springes  
 of *Tanais*.

A great lake.

The ryuer  
*Schas*.

*Casan*.  
*Astrachan*.

*Meotis*.  
*Tulla*.

*Achas*.  
Fruitfull regio-  
ns about  
*Tanais*.

Plentie of  
wyld beasts.

Fyre and salte.

where *Tanais*  
is first nauiga-  
ble.

*Asoph*.



The marts of  
Asoph.

Libertie allow-  
ed to strangers.

The alters of  
Alexander and  
Cesar.

The holy  
mountaynes.  
Tanais the  
lesse.

From Mosco-  
uia to Asoph.

Mosconia in  
Asia and not in  
Europe.

The prouinces of  
Permia.

Marches in  
summer.

unto the whiche resort many merchantes of ryuers nations,  
and from ryuers partes of the worlde. For, that all nations  
may the gladlyer haue recourse thither, free libertie of bying  
and selling is graunted vnto all: and that without the citie every  
man may freely vse his owne and accustomed maner of lpyng,  
without punishment.

Of the alters of great Alexander and Julius Cesar, whiche  
many wyters make mention of in this place, or of theyr ruines,  
I coulde haue no certayne knoweledge of inhabitauntes or  
any other that had oftentimes trayauyled these places. Fur-  
thermore, the southerly whiche the prince of Mosconia  
sayeth there peerele to oppresse thincursions of the T-  
ing of me demanded herof, answered þ they neuer  
of any such thing. Nevertheless they said, that about  
of Tanais the lesse, foure dayes iorney from Asoph, neere vnto a  
place called Sewerski, by the holy mountaynes, they saue cer-  
tayne images of stone and marble. Tanais the lesse, hath his  
springes in the Dukedome of Sewerski, whereof it is called  
Donetz Sewerski, and falleth into Tanais, three dayes iorney a-  
bout Asoph. But such as iorney from Mosconia to Asoph by  
lande, they, passyng ouer Tanais about the olde and ruinate  
townt of Donco, do somewhat turne from the South to the East:  
In the which place, if a ryght line be drawne from the mouthes  
of Tanais to the springes of the same, Mosconia shalbe founde to  
be in Asia, and not in Europe.

More directly from Moscouia to Cathay.



The great and large prouince of Permia, is  
distant from Mosconia two hundred and fyt-  
tie, or (as some say) three hundred leagues di-  
rectly betwene the East and North: and  
hath a citie of the same name by the ryuer  
Visibora, which runneth .x. leagues beneth  
Camam. The iorney by land can scarcely be  
trauailed thither but in winter, by reaso of many riuers, marshes,  
and fens. But in sommer, this iorney is dispatched with more fa-  
cilitie in boates or smal ships by Vuolchda Vsting, and the ryuer  
Vizzebda

Eden. The decades.  
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*Vizzechda*, which runneth into *Dvina*. xlii. leagues from *Vsing*. *Dvina*.  
But they that go from *Permia* to *Vsing*. must sayle by the ryuer  
*Vischora* against the course of the streame: and passyng ouer  
certayne ryuers, sometymes also conueying theyr boates into  
other ryuers by land, they come at the length to *Vsing*. thre  
hundred leagues distant from the cite of *Permia*.

There is small vse of bread in this prouince. For they yearly Tribute  
tribute, they pay to the Prince furs and beales. They haue a Fures and  
private language, and letters of theyr owne, which one Stephen  
a Bysshop (who confirmed them yet waueryng in the faith) did  
inuent. For before, being yet infantes in the faith of Christ, they  
knew and theyr an other Bysshop that was appoynted to in-  
struct them. This Stephen afterward when *Demetrius* the sonne  
of *Iohn* reigned, was taken for a Saint among the *Rubens*.  
Of these people there yet remaine many Idolatours here and  
there in the woods, whom the Drunkes and Heremites that go  
thither, do not cease to conuert from theyr vaine error. In the  
winter they iorney to *Artach*, as they do in many places of *Rus- Patentes.*  
*sia*. *Artach*. are certayne long patientes of wood of almost six hand-  
sules in length, which they make fast to theyr feete with Lat-  
chets, and therewith persourne theyr iorneys with great celeritie. *Marcus Pans*  
They vse for this purpose great Dogges in the steade of other lus wryeth  
beastes, with the which they carry theyr fardels on sledges, as o- that these dogges  
ther do with Harts in other places, as we wyl further declare are almost as  
hereafter. They say that the prouince toward the East confineth byg as Ases: &  
with the prouince called *Tumen*, pertaining to the *Tartars*. that they vse as  
to one sleade.

The situation of the prouince of *Ingaria*, is apparent by that *Ingaria.*  
which we haue sayd before. The *Mosconites* call it *Inbra* with  
an aspiration: and call the people *Inbrici*.

This is that *Ingaria* from whence the Hungarians came in *Hungaria.*  
tyme past, possessed *Pannonia*, and vnder the conduct of *At- Pannonia.*  
*tilla*, subdued many prouinces of Europe: wherein the *Mos- Attila.*  
conites doo greatly glorye. that a nation subiect to them, inua-  
ded and wasted a great part of Europe. *Georgius Parnus*,  
a Greeke booke, and a man of reputation with the Prince of  
*Mosconia*, wrytyng to ascribe to the ryght of his Prince the  
great Dukedome of *Lithuania*, and the kyngdome of *Polo-  
nia*, with certayne other Dominions, tolde me that the *Lubga-  
ric* of



rici of *Iuhgarie*, beyng subjects to the great Duke of *Mosconia*, came southerly of thei owne countrey, and fyrst inhabited the regions about the *Fennes of Adotis*, and then *Pannonie*. which was afterward called *Hungarie*, by the ryuer of *Danubius*: Also that in tyme they possessed the region of *Morania*, so named of the ryuer: and lykewyse *Pallonia*, so called of *Palle*, whiche signifieth a playne. Furthermore that *Buda* was so called after the name of the brother of *Attila*. They say also that the *Iuhgarie* vse the same tongue that do the *Hungarians*: the whiche whether it be true or not, I do not knowe. For although I haue made diligent inquisition to knowe the truth hereof, yet could I fynde no man of that region with whom my seruauant, beyng expert in the *Hungarian* tongue, might speake. They also pay furs for thei tributes to the Prince of *Mosconia*. And albeit that pearles and precious stones, are brought from thence to *Mosconia*, yet are they not geathered in thei Ocean, but in other places: especially about the coast of the Ocean, neare vnto the mouthes of *Duina*.

The prouince of *Siber*, consisteth with *Permia*, and *Viatbka*: the whiche, whether it haue anye castles or cities, I do not yet certainly knowe. In this, the ryuer *Taich* hath his originall, and falleth into the *Caspian* sea. They say that this region is desart, because it lyeth so neare the *Tartars*: or that yf it be in any part inhabited, the same to be possessed of the *Tartar Schichmai*. The inhabitants haue a peculiar language: and haue thei cheefe gaynes by the furs of *Parternes*, whiche in fairnessle and greatnesse, excele al the furs of that kynde that are found in any other prouinces. Yet could I haue no greate plentie of them in *Mosconia* at my being there.

Note that long after the writing of this historie, at *Richards* Chancelier his tyme beyng in *Mosconia*, Duke *John Vassilich* that nowe reygnerth, subdued all the *Tartars* with thei regions and prouinces, euen vnto the great cite and mart towne of *Astrachan* by the *Caspian* sea. At the same tyme also, there was in the Dukes Court an ambassadour that came from this prouince of *Siber*, who declared that his father had been sent Ambassadour to the great *Chan* of *Cathay*, and that the great cite of *Cambala*, where the great *Chan* keepeth his Court in wynter, was in maner destroyed by *Magick* and *Magickall Artes*, wherein the *Cathayans* are very expert as sayeth *Marcus Paulus Fortius*.

There was also at the same tyme ambassadours of the kyng of *Perria* called the great *Sophie*. This Ambassadour was apparelled al in *Scarlet*, and spake muche to the Duke in the behalfe of our men, of whose kyngdome and trade he was not ignorant.

The brother of  
superiour *Hun-*  
*garie*, is called  
*Mustria*,  
*Polonie*.

*Buda*.

*Furres*,  
*Pearles*, & v  
rious stones.

*Siber*.

*Asprecolor*,  
I thinke to bee  
*Parternes*: yet  
some thinke  
them to be  
*Squirele*, *Ges-*  
*nerus* sayeth  
that the kinges  
of the *Tartars*,  
haue their  
rentes couered  
without with  
the skynes of  
lions: & with  
in, with the  
skynes of  
Dables and  
Ermines.

The



The people called *Czeremisses*, dwell in the wooddes beneath *Novogradia* the lower. They have a peculiar language, and are of the secte of *Maschmies*. They were sometime subiecte to the king of *Casan*: but the greater part of them are now subiecte to the prince of *Mosconia*. Many of them at my being there, were brought to *Mosconia*, as suspected of rebellion. This nation doth inhabite a large region without houses from *Vuiahka* and *Vuolobda*, to the river of *Rena*. All the nation, as well women as men, are very swift of foot, and expert archers: wherein they so delight, that they bowes are in manner neuer out of their handes: and geue they chyliden no meate untill they byt the marke they shooce at. Two leagues distant from *Novogradia* the lower, were many houses to the similitude of a citie or towne, where they were accustomed to make salte. These a fewe yerres since being burnt of the *Tartars*, were restoyed by the commaundment of the prince. Habitation without houses.

*Mordwa*, are people inhabiting by the river of *Volga* on the south banke beneath *Novogradia* the lower, and are in all thinges lyke unto the *Czeremisses*, but that they have more houses. And here endeth the Empire of the *Moscouites*.

Note here that *Matthias* of *Michou*, in his booke of *Sarmatia Asiatica*, maketh that the dominion of the Duke of *Mosconia* reacheth from the north west to the south east fye hundred myles of Germanie, whiche are more then leagues: for they affirme that a German myle is more then thre English myles.

#### Of the Tartars.

**W**E will nowe adde hereunto somewhat of the people conspyng with the *Moscouites* toward the East: of the which the *Tartars* of *Casan* are the first. But before we speake of them particularly, we will first rehearse somewhat of theyr manners and customes in general. The Tartars of Casan.

The *Tartars* are divided into companies, which they call *Hordas*, of the whiche the *Horda* of the *Samolbenses* is the chiefe in fame and multitude: For it is sayde that the other *Hordas* had theyr offspryng and originall of this. And albeit that every *Horda* hath his peculiar name, as the *Samolbenses*, *Precropenses*, and *Nabais*, with others other, being all *Maschmies*, yet do they take it cupill, and count it reproche to be called *Turkes*: but wylt them selves to be called *Sefermeni*, by the which name also the *Turkes* desire to be called. Horda.

Lden. The decades.  
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The Nature of  
the Tartars.

They abstaine  
from hogges  
flethe.  
Abstinence.

Voracitie.

So do the  
Turkes.

Joyneing by the  
pole starre.

It makes milke.

Theye flethe  
eaten.

Clenly.

And as the *Tartares* inhabite many prouinces reachyng far on euery syde, euen so in maners and sort of lyuynge do they not agree in all thynges. They are men of meane stature, with hynde and fatte faces, holowe eyde, with rough and thicke beardes, and poude beades. Onely the noble men haue long beare, and that exceeding blacke, whiche they weaue on both sydes theyr eares. They are strong of body, and stoute of mind, ynone to leacherye, and that vnnaturall. They eate the flethe of Horses, Camelles, and other beastes, except Hogges, from whiche they absteyne by a lawe. They can so abyde fasting and hunger, that they sometyme forbeare meate and sleepe for the space of foure dayes, occupied neuerthelesse about their necessary affayres. Agayne, when they get any thyng to deuoure, they ingorge themselves beyonde measure, and with that surfeit in maner recompence theyr former abstinence. And beyng thus oppressed with labour and meate, they sleepe continually for the space of thre or foure dayes, without doyng any maner of wyke or labour: durynge which tyme the *Lioues* and *Moscouies*, into whose dominions they are accustomed to make their incursions, assaile them vnwares, thus oppressed with meate and sleepe, lyng scattered here and there out of order without watch or ward. Also if when they ryde, they be molested with hunger and thyrst, they vse to lette theyr horses blood, and with drynkyng the same, satisfie theyr present necessitie, and affirme theyr horses to be the better thereby. And because they all wander in vnknoen places, they vse to direct theyr iourneys by chaspect of the starres, and especially of the pole starre, which in theyr tongue they call *Selefnikoll*, (that is) an Iron nape. They greatly delpyght in Hares mylke, and beleue that it maketh men strong and fatte. They eate hearbes very much, and especially such as growe about *Tanis*. Fewe of them vse salt. When theyr kynges distribute any bytailes among them, they are accustomed to geue one horse or cowe to fourtie men. Of the slayne beaste, the bowells and tripes are reserved for the chiefe men and capitaines. These they beate at the fyre, vntill they may smoke out the doong, and then deuoure them greedily. They sucke and lyche, not only theyr fingers imbrued with fat, but also theyr kniues, & knyfes wherewith they scrape the doong from the guttes.

The

Lden. The decades.  
Bancroft Library.



The heades of horses are counted delicate bythes with them, as are Boopes heades with us, and are reserued only for the chief men. They horses (whereof they haue great aboundance) are but small, and with short necks: but very strong, and such as can well away with labour and hunger. These they feede with the branches and barkes of kyndes of trees, and the rootes of herbes and weeds, whereby they accustomethem to hard feeding, and exercise them to continual labour: by reason whereof (as say the *Moscouites*) they horses are swifter and more durable then any other: these kynde of horses, they call *Pachmat*. They haue none other saddels and stirrups then of wood, except such as they either bye of the Christians, or take from them by violence. Lest they horse backes shoulde be hurt with theyr saddels, they underlay them with grasse and leaues of trees. They also passe ouer rivers on horse backe. But yf when they flee, they feare the pursuing of theyr enemies, then casting awaie theyr saddels, apparrell, and all other impedimentes, reseruyng only theyr armour and weapons, they flee awayne, and with great celeritie.

Horse heades  
bythes meanes  
The Tartars  
horses.

Saddels and  
stirrups of  
wood.

Their women vse the same kinde of apparrell that do the men. without any difference, except that they couer theyr heades with linnen bayles. & vse linnen hose much like vnto mariners slops. When theyr queenen come a bodie, they are accustomed to couer theyr faces. The other multitude of the common sort that lyue here and there in the fieldes, haue theyr apparrell made of sheepes skynnes, which they change not untill they be wyne & toyme in sytters. They carrie not long in one place, iudgyng it a great miserie so to do. Insomuch that when they are angry with their chyldren, the greatest curse that they can geue them, is that they may remaine perpetuallie in one place, & haue the synch of theyr owne fylchynesse as do the Christians. When they haue consumed the pasture in one place, they go to an other with their houes of cattalle, and theyr wyues and chyldren, whom they euer carry about with them in Wagons: albeit the *Tartars* that dwell in cities and townes, vse an other order of lyuing.

The Tartars  
women.

The Tartars  
curse.

If they be inclosed with any dangerous warre, they place theyr wyues, chyldren, and olde folkes, in the safest places. There is no Justice among them. For yf any man stande in  
uerde

No iustice  
among the  
Tartars.



# Of the Northeft frosty sea.

neade of any thyng, he may without punishment take it a waie  
from an other. If any complaine to the Iudge of the violence  
and wrong doone unto hym, the offender denieth not the crime,  
but saith that he coulde not lacke that thyng. Then the Iudge  
is wont to geue this sentence: If thou also shalt haue neede of  
any thyng, do the lyke to other. Some say they do not deale:  
But whether they steale or not, let other iudge. They are  
surely a theuyshe kynde of people, and very poore, lyving on-  
ly by robbing of other, and stealing away other mens cattyle,  
and violently also carrying away the men them selues, whom  
eithen they sell to the Turkes, or proffer them to be redeemed  
by ransome, reseruing only the young wench'es. They selde  
assault cities or castels, but burne and waste townes and villa-  
ges: Insomuch that they so please them selues herein, that they  
thynke they haue so muche the more enlarged theyr Empire, in  
howe muche they haue wasted and made desolate many prouin-  
ces. And although they be most impacient of rest and quiet-  
nesse, yet do they not kyl or destroy one an other, except theyr  
kynge be at dissention betwene them selues. If any man be  
slayne in any fray or quarrell, and the authors of the mischefe  
be taken, only theyr boyle, harness, weapons, and apparrell,  
are taken from them, and they dismissed. So that the murder-  
er by the losse of a hyle Pyle or a Wome, is discharged of the  
Iudge with these wordes: Get thee hence, and goe about thy  
businesse. They haue no vse of gold and syluer, except only a few  
merchauntes: but exchange of wares for wares. And  
if it so chauce that by selling of such thynges as they haue  
solde, they get anye money of theyr borderers, they bye there-  
with certayne apparrell and other necessities of the Mooscoites.  
The regions of theyr habitations (the felde Tartars I meane)  
are not limited with any boundes or borders. There was  
on a tyme a certayne fatte Tartar taken prisoner of the Mosco-  
nises: to whom, when the prince sayde, howe art thou so fat  
thou dogge, sayd thou hast not to eate? the Tartar answered,  
Why should not I haue to eate, sayd I possesse so large a  
lande from the East to the West, whereby I may be abundantly  
nourished? But thou mayest rather seeme to lacke, sayd  
thou inhabitest so small a portion of the world, and doest  
dye

The Tartars  
are cheere  
and poore.

They reioyce  
in looting.

The felde  
Tartars.

A moory tale.

Eden. The decades.  
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daily stryue for the same.

*Casan* is a kyngdome, also a citie and a castle of the same name, situate by the river *Volga*, on the further banke, almoste threescore and tenne leagues beneath *Nougradia* the towne. Along by the course of *Volga* towarde the East and South, it is terminated with desert feedes: towarde the Sommer East, it confineth with the *Tartars*, called *Schibanski*, and *Kosatzki*. The kyng of this prouince is able to make an armie of thyrtye thousande men, especially footmen, of the which, the *Czeremisse* and *Czubaschi* are mooste expert Archers. The *Czubaschi* are also cunnyng Partners. The citie of *Casan* is threescore leagues distant from the principall castlle *Vaiatbka*. Furthermore, *Casan* in the *Tartars* language, signifieth a brassen pot boylng. These *Tartars* are more ciuill then the other, for they dwell in houses, tyl the grounde, and exercise the trade of marchandies: They were of late subdued by *Basilius* the great Duke of *Mosconia*, and had their Kyng assigned them at his arbitrement: But shortly after they rebelled agayne, and associate with other *Tartars*, invaded the region of *Mosconia*, spoiled and wasted many cities and totones, and ledde away innumerable captiues, even from the citie of *Mosconia*, which they possessed for a tyme, and had utterly destroyed the same, yf it had not been for the beneuolence of the *Almaine* Summers, whiche kept the castlle with great ordinaunce. They also put Duke *Basilius* to flyght, and caused hym to make a letter of his owne hand to *Machmetgirei* their Kyng, to acknowledge hym selfe for a perpetuall tributarie to them: whereupon they dissolved the siege, and gaue the *Mosconites* free libertie to redeeme their captiues & goods, and so departed. But *Basilius* not long able to abyde this continual and dishonour, after that he had put to death suche as by flying at the first encounteryng were the cause of this overthrow: assembled an armie of an hundred and fourescore thousande men shortly after, in the yere. 1523. and sent forwarde his armie, vnder the conduct of his Lieutenant, and therewith an Herald at armes to hynde battell to *Machmetgirei* the Kyng of *Casan*, with wordes in this effecte. The last yere, lyke a theefe and robber, without hyding of battell, thou dydest proudly oppresse

*Casan.*

The kyngs  
of *Casan*.

Archers.  
Partners.

The totone  
*Tartars*.

*Mosconia* in-  
uaded by the  
*Tartars*.

The prince of  
*Mosconia*  
tributary to  
the *Tartars*.

Duke *Basilius*  
army against  
the *Tartars*.

As. i.

me,

Eden. The decades.  
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me, wherefore I nowe challenge thee, once agayne to proue  
the fortune of warre, if thou mistruste not thyne owne pow-  
er. To this the Kyng answered, that there were manye  
wayes open for him to invade *Mosconia*: and that the warres  
haue no lesse respecte to the commoditie of tyme and place, then  
of armure or strength: and that hee would take the aduan-  
tage thereof, when and where it should seeme best to him, and  
not to other. With which wordes *Basilus* being greatly  
accused, and burning with desyre of reuenge, invaded the king-  
dome of *Casan*: whose Kyng being strepen with sodayne  
feare at the appoche of so terrible an army, assigned the go-  
uernance of his kyngdome to the yong Kyng of *Taurica* his  
Nephew, while he him selfe went to requyre ayde of the Em-  
perour of the Turkes. But in fine, the Kyng of *Casan* sub-  
mitted him selfe vpon certayne conditions of peace, which the  
*Moscouites* dyd the gladlyer accept for that tyme, because their  
victualles sayled them to maynteyne so great a multitude.  
But whereas Duke *Basilus* him selfe was not present at this  
last expedition, hee greatly suspected *Paluzki* the Lieutenant  
of the army to be corrupted with bysses, to procede no fur-  
ther. In this meane tyme, the Kyng of *Casan* sent Ambassa-  
dours to *Basilus* to intreate of peace, whom I sawe in the  
Dukes courte at my being there: but I coulde perceiue no  
hope of peace to be betweene them. For even then, *Basilus*  
to endamage the *Casans*, translated the marte to *Nonogra-  
dia*, whiche before was accustomed to be kepte in the Ilande  
of marchauntes, neare vnto the citie of *Casan*: Commaunding  
also vnder payne of greivous punishment, that none of his  
subiectes shoulde resorte to the Ilande of marchauntes: thyn-  
kyng that this translation of the marte shoulde greatly haue  
endamaged the *Casans*: and that only by taking away their  
trade of salt (which they were accustomed to buye of the *Mos-  
couites* at that marte) they shoulde haue been compelled to sub-  
missiō. But the *Moscouites* them selues felte no lesse incon-  
uenience hereby then dyd the *Casans*, by reason of the dearth  
and scarcenesse that folowed hereby, of all suche thinges as the  
*Tartars* were accustomed to buye thither by the ryuer of  
*Volga*.

The kyng of  
*Casan* submit-  
ted hym  
selfe.

The Ilande of  
marchauntes.



Volga, from the Caspian sea, the kyngdomes of Persia and Armenia, and the marie countie of Astrachan: especially the great number of most excellent fishes that are taken in Volga, both on the upper and further syde of Casan.

The Caspian sea.  
Persia.  
Armenia.  
Astrachan.

But having sayde thus muche of the warres betweene the prince of Moscovia and the Tartars of Casan, we will now proceede to speake somewhat of the other Tartars, inhabiting the regions toward the Southeast, and the Caspian sea.

Next beyond the Tartars of Casan, are the Tartars called Nogai or Nogai, which inhabite the regions beyonde Volga, about the Caspian sea at the ryuer Iaick, running out of the province of Sibier. These haue no kynges but Dukes. In our tyme, three brethren deuyding the provinces equally betweene them, possessed those Dukedomes. The first of them named Schidack, possessed the citie of Scharaitzick, beyonde the ryuer of Rha or Volga, toward the East, with the region conspying with the ryuer Iaick. The seconde called Cossun, entopeth all the lande that lyeth betweene the ryuers of Kaman, Iaick, and Volga. The third brother named Schichmamai, possessed parte of the province of Sibier, and all the region about the same. Schichmamai, is as much to say by interpretation, as holy or myghtie. And in maner all these regions are ful of woods, except that that lieth toward Scharaitz, which consisteth of playnes and feldes.

The Tartars  
neare to the  
Caspian sea.  
Nogai.

The posses-  
sion of these  
brethren.

Betweene the ryuers of Volga and Iaick, about the Caspian sea, there sometimes inhabited the kynges called Sarvolbenes. Demetrius Danielis (a man among these Barbarians of singular faith & grauitie) tolde vs of a marueylous & in maner incredible thing, that is seene among these Tartars. And that his father being sent by the prince of Moscovia to the kyng of Sarvolbenes. Saw while he was in that legacie, a certaine seede in that land somewhat lesse & rounder then the seeds of Melones: Of the which being byd in the ground, there groweth a fruite or plante very lyke a Lambe, of the height of five spannes: and is therefore called in theyr tongue Boranetz, whiche signifieth a litle Lambe. For it hath the head, eyes, eares, and all other partes like vnto a Lambe newly ymyn: with also a very thyn skyn, wherewith dyuers of the inhabitants of those regions are accustomed to lyne theyr cappes and hattes, and other cymments for theyr heades.

The kynges  
called Sarvol-  
benes.

A marueylous  
fruite lyke a  
lambe.

Eden.

Eden.

Eden. The decades.  
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Many also confirmed in our presence, that they had scene these  
 Fynnes. He saide furthermore, that that plant (yf it may be cal-  
 led a plant) hath blood, and no fleshe, but hath in the steade of  
 fleshe, a certayne substance lyke vnto the fleshe of Crenishes.  
 The hooffes also are not of hoine, as are the Lambes, but  
 covered with heare in the same fourme. The roote cleaueth to  
 the nauil or myddest of the belly: the plant of fruite lyueth vntil  
 al the grasse & hearbes growing about it, being eaten, the roote  
 withereth for lacke of nourishment. They say that it is very  
 sweete to be eaten, and is therfore greatly desired, and sought for  
 of the Whoolues, and other rauenyng beastes. And albeit I  
 esteeme all that is sayde of this plant to be fabulous, yet foras-  
 muche as it hath been tolde me of credible persons, I haue  
 thought good to make mention hereof.

Mandeville.

Of this strange fruite *Mandeville* maketh mention, where in  
 the lxxxiii. Chapter of his Booke, he wytteth thus: Nowe that  
 I say of some landes, countreys, and Isles that are beyonde the  
 lande of *Catbay*: therfore whoso goeth from *Catbay* to *India* the  
 hygh and the lowe, he shall goe through a Kyngdome that men  
 call *Cadiffen*, and is a great lande. There groweth a manner of  
 fruite, as it were Gourdes, and when it is ripe, men cut it a-  
 sunder, and fynde therein a beast, as it were of fleshe, bone,  
 and blood, as it were a litle Lambe, without wooll, and  
 men eate that beast, and the fruite also, whiche is a great  
 marueyle: neuerthelesse, I sayde vnto them, that I helde that  
 for no marueyle, for I sayde, that in my countrey are trees that  
 beare fruite, that become byrdes fleeing, which are good to be  
 eaten, and that that falleth into the water, lyueth, and  
 that that falleth on the earth, dyeth: And they had great mar-  
 ueyle of this. &c.

Baruacles of  
the Dyhenys.Barack Sol-  
tan.  
Catbay.

From the prince of *Schidacke*, proceeding twentye dayes  
 iourney towarde the East, are the people which the *Adosconites*  
 call *Iargenci*, whose prince is *Barack Soltan*, brother to the  
 great *Chan* of *Catbay*. In tenne dayes iourney from *Barack*  
*Soltan*, they come to *Behaid Chan*. And this is that great *Chan*  
 of *Catbay*.

James



Names of dignities among the *Tartars*, are these, *Chan*, signifieth a Kyng: *Sahan*, the sonne of a Kyng: *Bij*, a Duke: *Mursa*, the sonne of a Duke: *Olbond*, a noble man, or counsellor: *Olboadulu*, the sonne of a noble man: *Seid*, the hygh priest: *Kst*, a private person.

The names of offices, are these, *Vlan*, the seconde dignitie to the Kyng: for the *Kynges* of the *Tartars* haue foure principal men, whose counsell they vse in all their weyghtie affaires: Of these, the firste is called *Schirni*: the seconde, *Barni*: the thyrde, *Gargni*: the fourth, *Tzipsan*. And to haue sayde thus muche of the *Tartars*, it shal suffice.

*Marcus Paulus* wyreth, that the great *Chan* is called *Chan Cublai*, that is, the great Kyng of Kynges, as the great Turcke wyreth hym selfe in lyke manner, as I sawe in a letter wyrtten by hym of late in the cite of *Ragusa*, in the whiche he vseth this subscription. *Soltan Soliman deschem Chan Signore de Signori in sempiterno.*

### The Navigation by the frozen Sea.



**A**t my being in *Mosconia*, when I was sent thither by king *Ferdinando*, my lorde and maister, it so chaunced, that *Georgius Istoma*, the Duke of *Mosconia* his Interpreter, a man of great experience, who had before learned the latine tongue in the court of *Iohn* king of *Denmarke*, was there present at the same tyme. He, in the yere of *Christe*. 1496. being sent of his prince with maister *David*, a *Scoote* boone, and then Ambassadour for the kyng of *Denmarke* (whom also I knowe there at my firste legacie) made me a breefe information of al the order of his journey: the which,

ss.iii. for.



So much as it may seeme difficult and laborious, as wel for the distance as dangerous places, I haue thought good to describe the same as I receyued it at his mouth.

For as he sayde that beyng sent of his prince with the sayde David, they came first to *Nonogradia* the great. And whereas at that tyme the kyngdome of *Suecia* reuolted from the Kyng of *Denmarke*, & also the Duke of *Mosconia* was at discention with the *Suetians*, by reason whereof they could not passe by the most accustomed way, for the tumultes of warre, they attempted thei journey by an other way, longer, but safer, and came first from *Nonogradia* to the mouthes of the ryuer of *Dwina* and *Potivelo*, by a very difficult and paynfull iourney: For hee sayd that this iourney, which can not be to muche detested for such labours and troubles, continueth for the space of three hundred leagues. In fine, taking foure small shippes or barkes at the mouthes of *Dwina*, they sayled by the coast on the right hand of the Ocean, where they sawe certayne hygh and rough mountaynes: and at the length sayling xvi. leagues, and passyng a great gulle, followed the coast on the lefte hande: and leapyng on the right hande the large sea whiche hath the name of the ryuer *PetZora* (as haue also the mountaynes adiacent to the same) they came to the people of *Finlappia*: who, although they dwell here & there in low cottages by the sea syde, and leade in maner a beastly lyfe, yet are they moze meeke and tractable then the wyld *Lappians*. He sayde that these also are tributaries to the prince of *Mosconia*. Then leauing the lande of the *Lappians*, and sayling fourescore leagues, they came to the region of *Nortpoden*, vnder the domination of the kyng of *Suecia*. This the *Mosconites* call *Kaimeska Semla*, and the people *Kaieni*. Departyng from hence, and sayling along by the coast of a wyndyng and bendyng shore reachyng toward the ryght hande, they came to a promontorie or cape, called the *Holy nose*, being a great stone reachyng farre into the sea, to the similitude of a nose: vnder the which is seene a caue with a *whyslepoole*, which smaltoweth the sea every fyve houres: and castyng forth the same agayne with terrible roaryng and violence, causeth the sayde *whyslepoole*. Some call this the *Nauell* of the sea: and other name it *Charibdis*. He affirmeth that

*Nonogradia*.  
Suecia vnder  
the kyng of  
*Denmarke*.

*Dwina*.  
*Potivelo*.

Hygh mountaynes  
are in the north  
Ocean.

*Finlappia*.

The wyld  
*Lappians*.

The region  
of *Nortpoden*

The cape  
called the holy  
nose.  
A *whyslepoole*  
in smaltoweth  
goulfe.



the violence of this swallowing gulf is such, that it swalloweth into it, inuoluereth, and swalloweth up shippes, & all other thinges that come nere it, and that they were neuer in greater danger. For the whirlepooles so suddenly and violently drawe vnto it the shipp or barke wherein they were carryed, that with the helpe of Ores and great labour they hardly escaped. When they had thus ouerpasse the holy mount, they came to a certayne stony mountaine, which they should needes compasse about: but being there stayed with contrary winde for the space of certayne dayes, the pilot of the shipp spake vnto them in this effect: This stone (sayeth he) that you see, is called *Semes*: the whiche except wee please with some gyfte, we shall not passe by without great danger. But the pilot being repproued of *Istoma* for his vayne superstition, helde his peace. And when they had ben deteined there by tempest for the space of foure dayes, at the length the tempest ceased, and they went forwarde on theyr viage with a prosperous wynde. Then the pilot spake vnto them agayne, saying: You despised my admonition of pleading the *Semes*, and scorned the same as vayne and superstitious: but if I had not priuillie in the night ascended a rocke and pleased the *Semes*, we should surely haue had no passage. Being demaunded what he offered to the *Semes*, he sayde that he poured butter myxt with ostermeale vpon the stone which we sawe reach forth into the sea. As they sayled further, they came to an other cape named *Moska*, whiche was almost enuironed with the sea, lyke an Islande, in whose extreme pointe, is situate the Castell of *Baribus*, which some call *Wardbus*, (that is) a house of defence or fortreffe: For the kynges of Norway haue there a garrison of men to defend theyr marches. He sayde furthermore, that that cape reacheth so farre into the sea, that they could scarcely compasse it in eyght dayes. By which taryng leaste they should be hyndered, they carryed on theyr shouldres with great labour, theyr barkes and fardelles ouer a streyght of lande conteynyng halfe a league in breadth. From hence they sayled to the region of the wyldes *Lappones*, called *Dikillappones*, to a place named *Dront*, being 200. leagues distant from *Drima*, toward the North. And thus far as he sayd, both the prince of *Mosconia* exacte tribute. Furthermore, leauing

Such whirle  
pooles are  
called byers

The stone  
called *Semes*.

Superstition

Sacrifice to the  
stone *Semes*.  
The cape  
*Moska*.  
The castell of  
*Wardbus*.

The region  
of the wyldes  
*Lappones*.  
*Dront*.

Eden. The decades.

Eden. The decades.  
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**Tourneying  
on Sleades.**

**How the Harts  
draw Sleades.**

**Twentie leagues  
in one day.**

**The cite of  
Berges in  
Norway.**

**A shorter  
Iourney.**

**Rostowe.  
Pereaslau.  
Castromow.**

**Wuolochba.  
Suchana.  
Dwina.  
Hafnia.  
Koppenhagen.**

**Linonia.**

**Worst is al-  
most an Ita-  
lian myte.**

these Barkes here, they furnyshed the restow of their Iourney on Sleades. He further declared, that there were heards of Hartes, as are with vs of Oren, which in the Norwegians tongue are called *Rh:n*. being somewhat bigger then our Hartes. These the Lappones vse in this maner: They Ioyne them to Sleades made lyke syther Boates, as we put hoxes to the Cart, the man in the Sleade is tyed fast by the fecte, lest he fall out by the swift course of the Hartes. In his leaft hande he holdeth a collar or reigne, wherewith he moderateth the course of the Hartes: and in the ryght hand a pyked staffe, wherewith he may susteyne the Sleade from falling, yf it chaunce to decline too muche on anye parte. And he tolde me, that by this meanes he trauipled. xx. leagues in one day, and then dismyssed the Hart, who by hym selfe returned to his owne master and accustomed stable. This Iourney thus finished, they came to Berges a cite of Norwegia, or Norway, situate directyve toward the North, betweene the mountaynes, and went from thence to Denmarke on hoxbacke. At Dronst and Berges the day is sayde to be. xxi. houres long in the Sommer Equinoctial. Blasius, an other of the prince of Mosconia his Interpreters, who a fewe yeeres before was sent of his prynce into Spayne to the Emperour, declared vnto vs an other and shorter way of his Iourney: say he sayde, that when he was sent from Mosconia to Iohn the kyng of Denmarke, he came firste on foote vnto Rostowe, and takyng hyspye there, came to Pereaslau: and from Pereaslau, by the riuer Volga, to Castromow: and that from thence, goyng seuen werstes by lande, he came to a litle ryuer, saylyng by the whiche, when firste he came to Wuolochba, then to Suchana, and Dwina, and in fine, to the cite of Berges in Norway, ouerpassyng in this viage al the perylls and labours that Istoma rehearled before, he came at length to Hafnia the cheefe cite of Denmarke, whiche the Germanes call Koppenhagen: but in their returnyng home, they both confesse that they came to Mosconia by Linonia, and that they were a yeere in this viage: albeit Georgius Istoma sayde, that halfe the parte of that tyme he was hyndered by tempestes, and enforced to tarrye long in manye places by the way, yet they both lykewyse constantly affyrme, that in this Iourney epyther of them trauipled thousande, threescore, and ten werstes, that



(that is) three hundredes and fourtie leagues. Furthermore alſo Demetrius, who of late was ſent ambaffadour from the prince of Moſcovie to the Biſhop of Rome, (by whole relation alſo Paulus Iovius wrote his deſcription of Moſcovie) confirmed all theſe thynges to be true. All theſe being demanded of me of the congeled or froſen ſea, made none other anſwere, but that in places neere unto that ſea, they ſawe many and great rypers, by whole vehemente courſe and abundant ſtotoyng, the ſeaes are dyuen farre from the ſhore: and that the ſayde water of the rypers is froſen with the ſea a good ſpace from the lande, as in *Linonia* and other partes of *Suecia*. For although by the vehemente of the wyndes, the Ice is broken in the ſea, yet doth this chaunce ſeldome or neuer in rypers, except by ſome inundation or fludde the Ice gathered together be lyfted up and broken. For the ſhakes or pieces of Ice carped into the ſea by force of the rypers, do ſtoote about the water in maner all the whole yere, and are agayne ſo vehemente froſen together, that a man may there ſometimes ſee great heapes of the Ice of manie yeres, as doth appeare by ſuche pieces as are dyuen to the ſhore by the wynde. I haue alſo been credibly informed by ſaythfull men, that the ſea *Balticum* (otherwyle called the gulfe of *Linonia*) is oftentimes froſen in many places. They ſay furthermore, that in that region whiche is inhabited of the wyldie *Lappones*, the Sunne in the ſommer Equinoctiall doth not ſhine for the ſpace of .xl. dayes: yet that the body thereof is ſo hydden with a darke myſte or cloude three houres, that the beames do not appeare: neuertheleſſe to geue ſuch light during that time, that the darke- neſſe hyndereth not theſe woorkes. The *Moſcovites* make theſe booke that theſe wyldie *Lappones* are tributaries to theſe prince. Whereat I do not greatly marueyle, ſo much as they haue none other neere unto them, that may demand tribute of them. Theſe tribute is onely fures and ſpye, hauyng in maner none other thyng greatly commodious. And albeit they lacke bread, ſalte, and other inſtruments of gluttony, and lyue onely with ſpye and wyldie beaſtes, yet are they exceeding prone to lechery. They are ſuche expert archers, that if in theſe hunting they ſpye any beaſtes, whole ſhewes they deſyre to ſee vnderſhed, they wyl not lightly myſte to hytte hym in

Paulus Iovius.

Rypers falling into the froſen ſea.

wynde. Ice.

Ice of many yeres.

The ſea *Balticum*.

Where the Sunne ſhine not in .xl. dayes.

The wyldie *Lappones* are tributaries to the *Moſcovites*. Fures and ſpye.

Expert archers.



in the noſethylls . When they go ſooth on huntynge, they are accuſtomed to leaue at home with theyꝝ wyues ſuche merchauntes or ſtraungers as they haue receyued into theyꝝ houſes : So that if at theyꝝ retorne, they perceyue theyꝝ wyues through the companie of the ſtraungers to be merier and more iocunde then the were woonte to be , they geue the ſtraungers ſome preſent . But if they fynde it otherwyſe, they thruſt them ſooth of the woones with woordes of reproche . But nowe by the companie they haue with ſtraungers that reſort thither for gapes, they begyn to leaue theyꝝ natie barbarouſneſſe . They gladly admytte merchauntes, becauſe they byng them apparell of groſe cloth : alſo hatchettes, needels, ſpones, knyues, dyynkynge cuppes, earthen and braſen pottes, with ſuch other neceſſarie wares: So that they vſe now to eate ſodden and roſted meate, and do embrace more ciuile maners . Their owne apparell is made of the ſkinnes of diuers beaſtes ſowed together . And in this apparell they ſometimes come to *Mosconia*. Per ſew of them haue cappes or hoſen, which they vſe to make of hartes ſkynnes. They haue not the vſe of golde or ſyluer mony : but vſe only barterynge of ware for ware . And being ignozant of other languages beſyde theyꝝ owne, they ſeeme among ſtraungers to be in maner dombe . Theyꝝ cotages are couered onely with the barkes of trees . They haue no certayne reſting habitation: But when they haue conſumed the fiſhe and wild beaſtes in one place, they remoue to an other . Furthermore alſo the ſatue ambadaours of the prince of *Mosconia* declared, that in the ſame partes they ſawe certayne hygh mountaynes, continually caſting ſooth flames of fyre, as doth the mountayne of *Etna* in the Ilande of *Sicilia*: and that euen in *Norway* many mountaynes are fallen downe and burnt in maner to aſhes with ſuch continuall flames. Which thynge ſome conſiderynge, ſayne the fyre of *Purgatorie* to be there . And as concernynge theſe mountaynes of *Norway*, when I was ſent ambadaour to *Chriſtierne* king of *Denmarke*, I was enſourmed the lyke by the gouernours of *Norway*, who chaunced at that tyme to be preſent there.

About the mouthes of the ryuer *Petzora* that are towarde the ryght hande from the mouthes of *Dvina*, are layde to be dyuers and great beaſtes in the Ocean : and among other, a certayne

Good felowes  
App.

neceſſarie  
wares.

the vſe of  
mony.

Theyꝝ cotages.

Mountaynes  
continually  
burnynge.

The ryuer  
Dvina.



certaine great beaſt as hygh as an Ox, which the inhabitauntes call *Boys*. This beaſt hath thort feete lyke a *Beuer* or an *Otter*, with a breaſt ſomewhat hygh and brode, for the proportion of the residue of his body, and two long and great teeth growe-  
 yng out of the upper iawe. These beaſtes for rest and encrease, do ſometymes leaue the Ocean, and by great heardeſ aſcend the mountaynes: where, before they geue them ſelues to proſounde ſleepe (whereunto they are naturally enclined) they appoynt one of theyn number as it were a watch man, as do *Cranes* for the ſecuritie of the reſt. Which yf he chaunce to ſleepe, or to be ſlaine of the hunters, the residue may eaſily be taken. But yf the watch-  
 man geue warnyng with roynyng (as the maner is) immediat-  
 ly the whole hearde awakened thereby, ſodaynely put theyn hin-  
 der feete to theyn teeth, and ſo fallyng from the mountaine with  
 great celeritie as it were on a ſleade, they caſt them ſelues head-  
 long into the Ocean: where alſo they reſt and ſleepe for a while  
 vpon the heapes of yſe. The hunters purſue theſe beaſtes onely  
 for theyn teeth: Of the whiche the *Moscouites*, *Tartars*, and eſpe-  
 cially the *Turkes*, make haſtes for ſwordes and daggers very ar-  
 tificially: and uſe theſe rather for ornament, then to geue the  
 greater ſtroke for the weyght or heauynelle thereof, as ſome ſa-  
 ble. Alſo among the *Turkes*, *Moscouites*, and *Tartars*, theſe  
 teeth are ſolde by weyght, and are called the teeth of fiſhes.

The beaſt cal-  
 led *Boys*.

The ymou-  
 dence of na-  
 ture.

The frozen ſea reacheth farre and wyde beyonde *Diina*, to  
*Petzcora*, and vnto the mouthes of the great riuier *Obi*: beyonde  
 the whiche they ſay to be the region of *Engreonland*, unknow-  
 en and ſeperate from the trade and conuerſation of our  
 men, by reaſon of hygh mountaynes couered,  
 and colde with perpetuall ſnow, and the  
 ſea no leſſe incumbred with continuall  
 yſe, which hindereth nauigations,  
 and maketh them dan-  
 gerous, as they  
 ſay.

The frozen  
 ſea.

Engreonland  
 or greonland.

(.)

Exemplar

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# Exemplar Epistolę seu Literarum

Missiuarum, quas illustrissimus Princeps Eduardus, eius nomini Sextus, Anglię, Francię, et Hibernię Rex, misit ad Principes Septentrionalem, ac Orientalem, mundi plagam inhabitantes iuxta mare glaciale, nec non Indiam Orientalem. Anno Domini. 1553.

Regni sui Anno septimo, et vltimo.

**E**duardus sextus, Anglię, Francię, & Hibernię Rex. &c. Omnibus Regibus et principibus ac Dominis, et cunctis Iudicibus terrę, et Ducibus eius, quibuscunque est excellens aliqua dignitas in ea, cunctis in locis quę sunt sub vniuerso calo: Pax, tranquillitas, & honor vobis, terris, et regionibus vestris quę imperio vestro subiacent, cuiusque vestrum quemadmodum conuenit ei. Propterea quod indidit Deus Opt. Max. hominibus prę cunctis alijs viuentibus, cor & desiderium tale, vt appetat quisque cum alijs societatem inire, amare, et vicissim amari, beneficijs afficere, et mutua accipere beneficia studeat, ideo cuiusque pro facultate sua hoc desiderium in omnibus quidem hominibus beneficijs fonere et conseruare conuenit, in illis autem maxime, qui hoc desiderio addicti, a remotis etiam regionibus ad eos veniunt. Quo enim longius iter, eius rei gratia ingressi sunt, eo ardentius in eis hoc desiderium fuisse declarauit. Insuper etiam ad hoc, nos patrum maiorumq; nostrorum exempla inuitant, qui semper humanissime susceperunt et benignissime tractauerunt illos, qui tum a locis propinquis, tum a remotis, eos amice adibant, eorum se protectioni commendantes. Quod si omnibus id prestare æquum est, certe mercatoribus imprimis prestari debet, qui per vniuersum orbem discurrunt, mare circumnaustrantes et aridam, vt res bonas et vtilis quę Dei beneficio in regione eorum inueniuntur, ad remotissimas regiones et regna adferant, atque inde viuissim referant, quod sua regioni vtile ibi reppererint: vt et populi ad quos eunt, non destituantur commodis, quę non profert illis terra eorum, & ipsi sine participes rerum, quibus illi abundant. Nam Deus cali et terrę, humano generi maxime consulens, noluit vt omnia in quavis regione inuenirentur, quo regio ope alterius regionis indigeret, et gens ab alio gente commodum aliquod expectaret, ac ita stabili-retur amicitia

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amicitia inter omnes, singulique omnibus benefacere quererent. Hoc itaque incunde ac stabilienda amicitia desiderio moti viri quidam regni nostri, iter in remotas maritimas regiones instituerunt, ut inter nostros et illos populos, viam mercibus inferendis et eferendis aperirent, nosque rogauerunt ut id illis concederemus. Qui petitioni illorum annuentes, concessimus viro honorabili et forti, Hugoni Wilbeo, et alijs qui cum eo sunt servis nostris fidei et charis, ut pro sua voluntate, in regiones eis prius incognitas eant, quesituri ea quibus nos caremus, et adducant illis ex nostris terris, id quod illi carent. Atque ita illis et nobis commodum inde accedat, sitque amicitia perpetua, et fœdus indissolubile inter illos et nos, dum permittent illi nos accipere de rebus, quibus superabundant in regnis suis, et nos concedamus illis ex regnis nostris res, quibus destituuntur. Regamus itaque vos Reges et principes, et omnes quibus aliqua est potestas in terra, ut viris istis nostris, transitum permittatis per regiones vestras. Non enim tangent quicquam ex rebus vestris inuitis vobis. Cogitate quod homines et ipsi sunt. Et si qua re caruerint, oramus pro vestra beneficentia, eam vos illis tribuatis, accipientes vicissim ab eis, quod poterunt rependere vobis. Ita vos gerite erga eos, quemadmodum caperetis ut nos, et subditi nostri, nos gereremus erga servos vestros, si quando transierint per regiones nostras. Atque promittimus vobis per Deum omnium quæ cælo, terra et mari continentur, perque vitam nostrum, et tranquillitatem regnorum nostrorum, nos pari benignitate servos vestros accepturos, si ad regna nostra aliquando venerint. Atque a nobis et subditis nostris, ac si nati fuisset in regnis nostris, ita benignè tractabuntur, ut rependamus vobis benignitatem, quam nostris exhibueritis. Postquam vos Reges, Principes, &c. rogamus ut humanitate et beneficentia omni prosequamini servos nostros nobis charos, oramus omnipotentem Deum nostrum, ut vobis diuturnam vitam largiatur, et pacem quæ nullam habeat finem. Scriptum Londini, quæ ciuitas est regni nostri. Anno .5519. a creato mundo, mense Iar, xiiii. die mensis, anno septimo regni nostri.

The

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## Of the Northeft frosty sea.

The copy of the letters missiue whiche the ryght noble  
prince Edwarde the .vi. sent to the Kynges, Princes, and  
other potentates inhabityng the Northeft partes of the  
worlde to wardethe myghty Empire of Cathay, at such  
tyme as syr Hugh VVilloby knygh: and Richard Chaun-  
cler, with theyr company, attempted theyr voyage  
thither in the yeere of Christ, 1553. and  
the .vii. and last yeere of  
his reigne.



Edwarde the syxt by the grace of God, king  
of England, Fraunce and Ireland. &c. To  
all Kynges, Princes, Rulers, Judges, and  
Gouernours of the earth, and all other  
haupng any excellent dignitie on the same  
in all places vnder the vniuersall heauen:  
Peace, tranquillitie, and honour, be vnto  
you, and your landes and regions whiche are vnder your domi-  
nions, and to euery of you, as is conuenient.

Forasmuche as the great and almyghtie God hath geuen  
vnto mankynde, aboue all other lyuing creatures, such a hart and  
despyre, that euery man despyeth to ioyne frendshyp with other,  
to loue and be loued, also to geue and receiue mutuall benefites:  
it is therefore the duetie of all men, accordyng to theyr power, to  
mapntayne and increase this despyre in euery man, with well de-  
seruing to all men, and especially to shewe this good affection  
to such, as beyng moued with this despyre, come vnto them from  
farre countreis. For in howe much the longer vopage they haue  
attempted for this intent, so much the moze do they thereby de-  
clare that this despyre hath ben ardent in them. Furthermoze also,  
therexamples of our fathers and pcedessours do imite vs herevnto,  
forasmuch as they haue euer gently and louyngly intreated  
such as of frendely mynde came to them, aswell from countreys  
neere hand, as far remote, commendying them selues to their pro-  
tection. And if it be ryght and equitie to shewe such humanitie  
towardes all men, doubtesse the same ought chiefly to be shewed  
to merchautes, who wanderyng about the worlde, search both  
the lande and the sea, to cary suche good and profitable thynges  
as are founde in theyr countreys, to remote regions and kyng-  
domes.

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domes, and agayne to hyng from the same, suche thynges as they fynde there commodious for theyr owne countreys: both aswell that the people, to whom they goe, may not be destitute of suche commodities as theyr countreys hyng not forth to them, as that also they may be partakers of suche thynges whereof they abounde. For god of heauen and earth, greatly proupyng for mankynde, would not that al thinges should bee founde in one region, so thende that one should haue neede of an other, that by this meanes frendshipp myght be establisshed among all men, and euery one seeke to grauntie all. For the establisshing and furtheraunce of whiche vniuersall amitie, certayne men of our realme, moued herunto by the sayde desire, haue instituted and taken vpon them a viage by sea into farre countreys, to the intent that betweene our people and them, a way be opened to hyng in, and carry out merchandizes, desirynge vs to further theyr enterpryse. Who assentynge to theyr petition, haue licensed the ryght balaunt and woorthy sir Hugh Wylsoby knyght, and other our trusty and faithfull seruantes which are with him, accordynge to theyr desire, to go to countreys to them heretofore vnknewen, aswell to seeke suche thynges as we lacke, as also to carry vnto them from our regions, suche thynges as they lacke. So that hereby not only commoditie may ensue both to them and to vs, but also an indissoluble and perpetuall league of frendshipp be establisshed betweene vs both, whyle they permit vs to take of theyr thynges, such whereof they haue aboundaunce in theyr regions, and we agayne graunt them suche thynges of ours whereof they are destitute. We therfore desire you Kyngs and Princes, and all other to whom there is any power on the earth, to permit vnto these our seruantes, free passage by your regions and dominions: for they shall not touche any thyng of yours vntwilling vnto you. Consider you that they also are men. If therfore they shall stande in neede of any thyng, we desire you of all humanitie, and for the nobilitie whiche is in you, to ayde and helpe them with suche thynges as they lacke, receyuyng agayne of them suche thynges as they shalbe able to geue you in recompence. Shew your selues so towards them, as you would that we and our subiectes should shew our selues towards your seruantes: if at any time they shall passe by our regions.

Thus



Of the Northeft frosty sea.

Thus saying, we promise you by the God of all thyngs that are conceyved in heauen, earth, and the sea, and by the lyfe and tranquillitie of our kyngdomes, that we wyll with lyke humanity accept your seruantes if at any tyme they shall come to our kyngdomes, where they shall as friendly and gently be entertayned, as if they were bozne in our dominions, that we may hereby recompence the fauour and benignitie which you haue shewed to our men. Thus after we haue desired you Kynge and Princes. &c. With all humanity and fauour, to entertayne our welbeloued seruantes, we wyll pray our almyghtie God to graunt you long lyfe, & peace, which neuer shall haue end. Wrytten in London whiche is the cheefe cite of our kyngdome: in

the yeere from the creation of the worlde

5515. in the moneth of Maior, the fourteene day of the moneth, and seventh yeere of our reignes.

This letter was wrytten also in Greeke, and diuers other languages.

(.)

Other

Maior, I would  
reade Maior,  
that is in the  
Baralen lan-  
guage, mixt of  
Turkish & E-  
gyptian, Febyu-  
ary, interpreted  
by them the  
moneth to set  
shipp to the  
sea.



# The voyages of Persia, traueiled

by the merchauntes of London, of the company and felowshyp of *Mosconia*. In

the yeeres. 1561. 1567.

1568.



I shall not heere be needefull to wryte any thyng of the way from hence to *Mosconia* by sea, vnto the porte of *Saincte Nicolas*, where our merchantes haue a house of their trafique, for as muche as the same is already well knowen. And therefore it shall suffice for the description of this voyage, to shewe the way from *Sainct Nicolas* in *Mosconia* vnto *Persia*, as our men traueyled by the regions of *Mosconia* vnto the *Caspian* sea, and by that sea into *Media* and *Persia*, vnto the court of the great *Sophie* King of *Persia*, and many other realmes and kyngdomes subiecte vnto the same, as heereafter shall bee more particularly declared, with suche breuitie as the tyme and matter now requireth. Forasmuch as many thinges myght bee wrytten touchyng this voyage, and the merchauntes trafique in these regions, whiche for many great considerations ought not to be published or put in print: and therefore touchyng only those thinges, it shall suffice to the reader to vnderstande the description of the regions, with the maners and customes of the people of those countreys, after the maner of a Geographicall historie, partly to delight and content the desyre of suche as take pleasure in the knowledge of straunge thinges and countreys, whereby the mynde of man increaseth in wisdom and knowledge, both in humane affayres, and also of the marueylous and manyfolde workes of god & nature, that thereby God may be glorified and sanctified in all his workes, in the spirites of all good and vertuous men which delight in the same. And whereas in the description of this voyage, I may seeme to haue kepte no due order of wrytyng, I shal desire the reader to haue me excused, for that I coulde not orderly haue any information of them that came from *Persia*: but was fayne to gather certayne notes

C. i.      only

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## The vyage of the Moscouian merchantes

only by communication and conference with them at sundrye tymes, with fewe woordes as occasion serued. But now to enter into the voyage.

From the merchantes house at the porte of Sainct Nicolas in *Mosconia*, they traueyle by the ryuers of *Duina* and *Sachana*, vntill they come vnto the citie of *Vologda*. (where also the merchantes haue an other house) a thousande werkes or *Rus myles*, or myles of *Russia*, whiche may bee about seuen hundred Englyshe myles. Then from *Vologda* ouerlande, to the citie of *Teraflaue*, which lyeth on the ryuer *Volga*, a hundred and fourescore *Rus myles*. At this citie of *Teraflaue*, the merchantes lade theyr goods for *Persia*, and buyde theyr hyppes there vppon the sayde ryuer, at a place named *V'stwicki Zelefnoy*, about a hundred myles from *Teraflaue*. So traueplyng from thence downe the ryuer *Volga*, vntill they come to *Astracan*, a forte of the Emperour of *Mosconia*, lying threescore myles from the *Caspian* sea. Vppon *Volga* lyeth a great towne of merchaundies, named *Cosfirum*, and beyonde that a strong Castell of brycke, named *His Nouogorod*, standyng vppon a hyl. And from thence, vppon an arme of the same ryuer, lyeth a great fortreffe named *Cazan*, which the *Moscouite* woon from the *Tartars*, *Nogais* being their chiefe and principall holde: and therewith conquered the whole countrey of *Cazan*, or the *Tartars* *Cazamites*, conteynyng two thousande myles. From *Cazan* vpon the sayde ryuer, the *Moscouite* hath in his subiection the one syde of the ryuer, and the *Tartars*, called *Crimes*, haue the other syde. But they dare not passe ouer the ryuer, by reason that the *Moscouite* keepeth many Garisons on the ryuer, and in certayne Ilandes of the ryuer from place to place, as occasion serueth: So that the ryuer is kept quietly, notwithstanding the consilte that happened to *Baniher* ourward, by reason of the *Turkes* souldiers that would haue spoyled his hyppes: which neuerthels he defended them selues manfully, and slue two hundred of the *Turkes*. For the *Turke* sent thither an armie of xl. thousande *Turkes* and *Tartars*, to recouer *Astracan* from the *Moscouite*: but they were enforced to breake vp theyr Canipe for lacke of victualles and other necessaries, especially because the wynter was neare, and the *Moscouite* prepared a great army against them.

From

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A werke is theryn  
myle, and is  
three quarters  
of an Englyshe  
myle.



From *Astracan*, downe the *Sapde ruer*, to the *Caspian sea*, is the distance of threescore miles . From the entrance into the *Caspian sea*, in two or thre dayes sayling with a good wynde, cradle ouer that sea from the North to the South, they come to the realme of *Media*, arryving at a porte named *Bilbil*, enter-ryng into a small ruer that falleth into the *Caspian sea*, and pas-sing from thence by lande with Camels, in thre dayes iourney, they come to a citie of *Sbaruan* or *Media*, named *Shamaki* . And from thence in xiii. dayes iourney by Camelles, they come to the great and famous citie of *Tamis*, or *Teneris*, being the grea-test citie of *Persia*, for trade of merchandies . This citie is esteemed almost twyle as hyge as *London*, and for the most parte is buylded of rawe bryckes, not burnt, but only dyed and hardened in the sunne: the doores of the houses be very lowe and litle. The *Sophie* in tyme past remayned chiefly in this citie: But after that the region about this citie was invaded by the *Turkes*, he went further into the countrie, and buylded a towne named *Cas-bin*, which before .xx. yeeres was but a village, where he now kee-peth his court, being .xiii. dayes iourney from *Shamaki*, by hoyle, and .xx. dayes by Camelles.

*Media* notes  
called *Sbars*  
*nan*.

Note, that neare unto this syde of the *Caspian sea*, dwell the *Tartars* called *Nogais* and *Shalcans*. Also certayne *Arabians*, and *Christians* named *Armenians* . The *Caspian sea* is otherwise cal-led *Mare de Baccan*: and may seeme so to be called, by reason of a towne by the sea syde, named *Bacco*.

*Armenians*,  
*Christians*.

Et.ii.

Cer-

Eden. The decades.  
Bancroft Library.



Certayne extractes of the voyage of maister Antony  
Ienkinson into Persia, in the  
yeere. 1561.



In the yeere. 1561. maister Antonie Ien-  
kinson was sent as Ambassadour into Per-  
sia, with the Queenes maiesties letters, in  
the Latine, Italian, and Hebrue tongue,  
to the great Sophie or kyng of Persia, to  
entreate of commodities of merchaundies  
whiche myght bee betweene her maiesties  
merchantes and them, bypon certayne priuileges and free pas-  
sage to bee graunted vnto her merchauntes both by the Empe-  
rour of Mosconia and the Sophi of Persia, as hereafter shall  
appeare, where we will wryte of the sayde priuileges. Mai-  
ster Ienkinson at his first comynge, founde some difficultie  
to obtayne the Emperours licence to goe into Persia: but  
at the length by friendship made, hee gaue him both licence to  
goe, and also gaue him letters commendatoire vnto the Sophie,  
and committed also to him certayne affayres of his to doe there.  
And after certayne banquettes, and honourable enterteynment,  
accompanied him with an Ambassadour of Persia, who had  
been long in his Courte. Therefore saylyng ouer the Cas-  
pian sea, they arriued on the West syde thereof. Not farre  
from thence is a towne named Darbent, where is a very strong  
Castell of stone made by Alexander Magnus, and a wall of  
the length of thirtiene dayes iourney, whiche he made when  
he kepte warres agaynst the Persians and Medians, that the  
inhabitauntes of that countrey then newly conquered, shoulde  
neither lyghtly flee, nor his enemyes invade them. This  
Darbent, is now vnder the dominion of the Sophie, and in the  
latitude of .41. degrees. From Darbent to Bilbec, or Bilbil,  
the pozte and harborowe where they discharge theyr goods, is  
halfe a dayes saylyng.

A maraeplous  
long wall built  
by great  
Alexander.

Any

Eden. The decades.  
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And from thence to *Sharnan* is ten dayes journey: This towne standeth in a balley, & is in the countrey of *Media*: in the whiche towne also, remaineth the *Soltan* or gouernour of *Media*, vnder the *Sopbie*.

In the meane tyme, the *Kyng* of *Media*, named *Abdalica*, cosen vnto the *Sopbie*, came thither, and honourably enter-  
 reyned maister *Jenkinson* and the Englyshe merchauntes which were with him, and made them a great banquet, causyng maister *Jenkinson* (who was then ryche appparelled in silke, velvet, and scarlet, as became an Ambassadour for the *Queenes* maiestie) to sit downe somewhat farre from him.

The magnificence of *Abdalica* kyng of *Media*.

The *Kyng* him selfe dyd sitte in a very ryche *Pauillion* wrought with silke and golde, of the length of sixtene fatham, or thereabout, placed on a hylles syde, haupyng before him a goodly fountayne of fayne running water, wherof he and his nobilitie dronke. He was ryche appparelled with long garments of silke, and cloth of golde, bordered with pearle and precious stones. Vppon his head, he had a Cappe with a sharpe ende of halfe a yerde long, standyng vpryght, of ryche cloth of golde, wrapped about with a piece of Indian silke of twentie yardes long, wrought with golde. On the lefte syde of his *Tollepan* (so is the cappe called) was a plume of feathers set in a troonke of golde, ryche inameled and set with precious stones. At his eares, he wore earerpynges, with pendants of golde and stones a handfull long, with two great Rubies of great value in the endes therof. All the ground within his *Pauillion*, was couered with Carpettes, and vnder him selfe was spred a square Carpet wrought with siluer and golde, and therevppon were layde two sutable Cussions. Thus the kyng and his noble men satte in his *Pauillion* with theyr legges accrosse, as doe *Caylers*: Yet commaunded stooles to be gyuen to our men, because they coulde not sitte so: then caused meate to be sette before them, and made them a banquet of a hundred dyshes of meate, and as many of frutes and conserues. After the banquet, he caused them to goe with him a huntynge and hauking, in the which they killed certayne beastes and Cranes. Maister *Jenkinson* founde so much fauour with this kyng, that at his departyng, he commended him to the *Sopbie* with his letters, and also wrote in his fauour to his some, being

Huntynge and  
hauking.

Et.iii.

being

Eden. The decades.  
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The Turkes  
Ambassadors  
resist maister  
Jenkinson.

being then in the *Sophie* court. So that after his commynge thither, by his meanes, he came at the length to the presence and speache of the *Sophie*: whiche otherwyle he shoulde haue done very hardly, by reason of the Turkes Ambassadors which then were there, and resisted his assaies, with many persuations to the *Sophie*, and other of his nobilitie, agaynst the Christians, as mortal enemies both to the Turkes and *Persians*, and theyr religion. And whereas a whyle before, a perpetuall peace and amitie was concluded betweene the Turke and the *Sophie*, the Ambassadors woulde persuaide him that his friendship with the Christians, or contracte with them touchyng any affaires, and especially suche as myght be prejudiciall to the Turke, or any of his subiectes, myght engender newe suspicions and occasions of breach of the late concluded peace, with many suche other surmised accusations. Whereupon the *Sophie* stayde, and prolonged the tyme, before he woulde admit maister Jenkinson to his speache. At the length when by the friendship and fauour of King *Abdalaca* and his sonne, with other friends made in the court, the tyme was appoynted that maister Jenkinson shoulde be hearde, there was one that came to him without the court gate, before he lyght from his horse on the ground, and gaue him a payre of shoes sent from the *Sophie*, suche as he him selfe was wonte to weare in the nyght when he ryseth to pray, wyllyng him to put them on his feete, for that it was not otherwyle lawfull for him beyng a *Gawar* or *Casser* (that is a myf beleener) to treade vppon that holy ground. When hee came to his presence, he demaunded of him of what countrey of Frankes he was, meanyng by Frankes Christians: For they call all Christians Frankes (that is Frenche men) as we commonly call all *Bahumetans*, Turkes, although there bee many *Bahumetans* of other nations besyde Turkes. He answered, that he was a Christian of the best Frankes of the countrey of Englande: declaring further vnto him, the cause of his commynge thither, to be for the great commoditie of him and his subiectes by the way of merchandies, as myght further appeare by the letters directed vnto his maiestie from the Queene of Englande his Prince, and the Emperour of *Moscouia*. Suche moze talke had he with maister Jenkinson, not here

Great holinesse  
in the place.

Christians called  
Frankes.

Eden. The decades.  
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here to be written : but by reason of the Turkes Ambassa-  
dours, at this present, was no great thyng done herein to the  
preferment of the merchantes affayres . Yet he commaunded  
that maister Jenkinson shoulde be honourably vsed, and sent  
him certayne ryche apparell . At this tyme was also in the  
Sophies court the sonne of the Kyng of the Georgians, a Chri-  
stian Dissmatike as they are nowe called . The same tyme  
also, a sonne of the Turkes (who had before attempted some-  
what agaynst his father, and fledde to the Sophie) was  
by him at the Turkes request deteyned in prison

The Turkes  
sonne behead-  
ed.

And vppon the late conclusion of peace, the  
Turke required the Sophie to send him  
his head : which hee graunted, and  
sent it him by the sayd Ambassa-  
dours. This voyage of mai-  
ster Jenkinson, was in  
the yeere,

1561.

Lden. The decades.  
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## The vyage of the Moscouian merchants

Here foloweth such informations as was gyuen mee  
by maister Geferio Ducate, principall Agent of  
the merchantés, for the last voyage into *Persia*,  
in the yeere of our Lord, 1568, beginning  
in the dominion of the Sophie, at the  
citie of *Shamaki* in *Media*, bycause  
the beginning of the voyage  
from *Moscouia* hytherto,  
is declared heere  
before.



*Hamaki* is the sayrest towne in all *Media*,  
and the chiefeest comimoditie of that coun-  
trei is rawe silke, and the greatest plentie  
thereof, is at a towne thre dayes iourney  
from *Shamaki*, called *Arasbe*: and within  
thre dayes iourney of *Arasbe*, is a countrey  
named *Groyfine*, whose inhabitants are

*Christians.*  
*Georgians.*

*Christians*, & are thought to be they, which are otherwise called  
*Georgians*: there is also much silke to be solde. The chiefe towne  
of that countrey is called *Zegbau*, from whence is carryed peere-  
ly into *Persia*, an incredible quantitie of basell *Muttes*, all of one  
sorte and goodnesse, and as good and thyn shaled as are our *Syl-*  
*berdes*. Of these are carryed peerely the quantitie of 4000.  
*Camelles* laden.

*basell Muttes.*

Of the name of the Sophie of *Persia*, and why he  
is called the *Sbaugh*, and of other  
customs.



The King of *Persia* (whom here we call the  
great *Sopbi*) is not there so called, but is cal-  
led the *Sbaugh*. It were there daunge-  
rous to call him by the name of *Sopbi*, by-  
cause that *Sopbi* in the *Persian* tongue, is a  
begger: and it were as much as to call him,  
the great begger.

*De*

Eden. The decades.  
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Helpeyth at a towne called *Casbin*, whiche is sitnat in a goodly *Casbin*, fertile valley, of thre or foure dayes iorney in length. The towne is but euill buylded, and for the most part all of hycke, not hardened with fyre, but onely dyed at the Sunne, as is the most part of the buyldyng of all *Persia*. The kyng hath not come out of the compasse of his owne house in .xxiii. or .xxiiii. yeres, whereof the cause is not knowen; but as they saye, it is vppon a superstition of certayne prophesies, to whiche they are greatly addicted: he is nowe about fourescore yeres of age, and very lustie. And to keepe hym the more lustye, he hath foure wyues alwayes, and about thre hundred concubynes. And once in the yere, he hath all the saye *The kynges Concubines.* maydens and wyues, that may bee founde a great way about, brought vnto hym, whom he diligently peruseth, feelyng them in all partes, takyng suche as he lyketh, and puttyng away some of them which he hath kept before. And with them that he putteth away, he gratifieth some suche as hath doone hym the best seruice. And if he chaunce to take any mans wyfe, her husbnde is very glad thereof, and in recompence of her, oftentymes he geueth the husbnde one of his olde stoe, whom he thankfully receyueth. If any straunger, *Howe straungers are used.* beyng a Christian, shall come before hym, he must put on a newe paye of shoues made in that countrey, and from the place where he entereth, there is dygged as it were a causee all the way, vntyll he come to the place where he shall talke with the kyng, who standeth alwayes about in a gallerie when he talketh with any strangers: and when the stranger is departed, then is the causee cast downe, and the grounde made euen agayne.

(.)

Of



Of the religion of the  
Persians.



They religion is all one with the  
Turkes, sayng that they dyffer  
who was the ryght successor of  
*Mahumet*. The Turkes saye  
that it was one *Homer* and his sonne  
*Vsman*. But the Persians saye, that  
it was one *Mortus Ali*, whiche they  
woulde proue in this maner. They  
say there was a counsaile called to

*Haly.*

A goodly and  
well groundes  
religion.

decide the matter who shoulde be the successor: and after  
they had called vppon *Mahumet* to reuele vnto them his wyll  
and pleasure therein, there came among them a litle lizarde, who  
declared that it was *Mahumetes* pleasure that *Mortus Ali* shoulde  
be his successor. This *Mortus Ali* was a valiant man, and  
slew *Homer* the Turkes prophet: He had a swoorde that he  
fought withall, with the whiche he conquered all his enemies,  
and kyled as many as he stroake. When *Mortus Ali* dyed,  
there came a holy prophet, who gaue them warnyng that shortly  
there woulde come a whyte Camell, vppon the which he charged  
them to lay the body and swoorde of *Mortus Ali*, and to  
suffer the Camell to carpe it whether he woulde. The whiche  
beyng perfourmed, the sayde whyte Camell carped the swoorde  
and body of *Mortus Ali* vnto the sea syde, and the Camell go-  
yng a good way into the sea, was with the swoorde and bodye  
of *Mortus Ali* taken vp into heauen, for whose returre they haue  
long looked for in *Persia*. And for this cause, the kyng al-  
wayes keepeth a hoyle redye sadled for hym, and also of late  
kepte for hym one of his owne daughters to be his wyfe, but  
she dyed in the yere of our Lorde .1573. And saye further-  
more, that yf he come not shortly, they shalbe of our beleefe: much  
lyke the Jewes, lookyng for theyr *Messias* to come and reigne a-  
mong



among them, lyke a woolloly kyng for ever, and deliuer them from the captiuitie which they are now in among the Christians, Turkes, and Gentyles.

The *Saugh*, or Kyng of *Persia*, is nothyng in strength and power comparable vnto the Turke: for although he hath a great Dominion, yet is it nothyng to be compared with the Turke: neyther hath he any great Ordinance of Gunnes, or Harkebules. Notwithstanding, his eldest sonne *Ismael*, about twentie and fyue yeeres past, fought a great battayle with the Turke, and sleue of his armye about an hundred thousande men, who after his returne, was by his father cast into pylson, and there continueth vntyl this daye: for his father the *Saugh*, had hym in suspicion that he would haue put hym to dowe, and haue taken the regiment vppon hym selfe.

Theyr opinion of Christ, is that he was an holy man, and a great Prophet, but not lyke vnto Mahomet: saying that Mahomet was the last Prophet, by whom all thynges were finished, and was therefore the greatest. To proue that Christ was not Goddes sonne, they saye that God had neuer wyfe, and therefore coulde haue no sonne or chyldren. They goe on pylgrymage from the furthest part of *Persia*, vnto *Mecha* in *Arabia*, and by the way they visite also the sepulchre of Christ at *Jerusalem*, whiche they now call *Conche Kalye*.

Theyr opinion  
of Christ.

The most part of Spices whiche cometh into *Persia*, is brought from the Iland of *Ormus*, situate in the gulf of *Persia*, called *Sinus Persicus*, betweene the mayne lande of *Persia* and *Arabia*. &c. The Portugales touche at *Ormus* both in theyr voyage to East India, and homewarde agayne, and from thence hyng all suche Spices as is occupied in *Persia* and the regions there about: for of Pepper they hyng verie small quantitie, and that at a verie deare pryse. The Turkes oftentimes hyng Pepper from *Mecha* in *Arabia*, whiche they sell as good cheape as that which is brought from *Ormus*. Sylkes are brought from noo place, but are wrought all in theyr owne countrey. *Ormus*, is within two myles of the mayne lande of *Persia*, and the Portugales fetch the freshe water there, for the whiche they paye tribute to the *Saugh* or kyng of *Persia*.

Withio



## The viage of the Moscouian merchantes

They money.

Within Persia, they haue neyther golde nor syluer mynes; yet haue they cophned money, both of golde and syluer, and also other small moneys of Copper. There is brought into Persia an incredible summe of Duche Dolours, which for the most part is there employed in ratwe sylke.

They booke and learning.

They haue few booke, and lesse learning, and are for the most part very brutylke in all kynde of good sciences, sauing in some kynde of sylke wyorkes, and in suche thynges as parteyne to the furniture of Housles, in the which they are passing good.

Such was the lawe of the Macedons for Treason.

They lawes are, as is they religion, wicked and detestable. And yf any man offend the Prince, he punyssheth it extreamely, not only in the person that offendeth, but also in his chyldren, and in as many as are of his kynne. Theft and murder are often punished, yet none otherwys then pleasech hym that is ruler in the place where the offence is committed, and as the party offending is able to make frendes, or with money to redeeme his offence.

Dissention for religion.

There is often tymes great mutenye among the people in great towne, whiche of *Mortus Ali* sonnes was greatest: Insomuche that sometymes in the towne two or three thousand people are togeather by the eares for the same, as I haue seene in the towne of *Shamaky* and *Ardaruill*, and also in the great citie of *Teneris*, where I haue seene a man comming from feightyng, in a brauerie byngyng in his hande foure or fyue mens heades, carryng them by the heare of the head: for although they haue they heades most commonly twyse a weeke, yet leaue they a tuft of heare vpon the crowne, about two foote long. I haue enquired why they leaue that tuft of heare vppon they heades. They answer, that thereby they may easlyer be carryed vp into heauen, when they are dead.

Shauing.

They presters, and preaching. They Lent.

For they religion, they haue certayne prestes, who are apperelled lyke vnto other men. They vse euerye moynyng and afternoone, to go by to the toppes of they churches, and tell there a great tale of *Shahumet* and *Mortus Ali*: and other preaching haue they none. Their Lent is after Christmas, not in abstinence from fleshy only, but from al meates & drynkes, vntill the day be of the s kye: but then they eate sometimes the whole night.

And



And although it be against theyr religion to drynke wyne, yet at nyght they wyl take great excelle thereof, and bee dronken. Theyr lent begynneth at the newe Moone, and they do not enter into it vntill they haue seene the same: Myther yet doth theyr lent ende, vntill they haue seene the next new Moone, although the same throughe close weather shoulde not be seene in long tyme.

Abstinence frō wyne, but not from dyntes kennes.

They haue among them certayne holy men, whom they call *Setes*, counted holy for that they or any of theyr auncestours haue been on pilgrimage at *Mecha* in *Arabia*, for whosoener goeth thither on pilgrimage to visite the sepulchre of *Mabumet*, both he and all his posteritie, are ever after called *Setes*, and counted for holy men, and haue no lesse opinion of them selues. And if a man contrarpe one of these, he wyl saye that he is a fayncte, and therefore ought to be beloued: and that he can not lye, although he lye neuer so shamefully. Thus a man may be to holy, and no pryde is greater then spirituall pryde, of a mynde puffed vp with his owne opinion of holynesse. These *Setes* do vse to haue theyr headdes all ouer, sayyng on the sydes a litle aboute the temples, the whiche they leaue vnshauen, and vse to bapde the same as women do theyr heare, and weare it as long as it wyl growe.

Theyr saintes and holy men.

Pilgrimage.

Euery moynyng they vse to worshyppe God, *Mabumet*, and *Mortus Ali*, and in prayyng turne them selues towarde the South, because *Mecha* lyeth that way from them. When they be in trauaple on the way, many of them wyl (as soone as the sunne ryseth) lyght from theyr horsis, turnyng them selues to the South, and wyl laye theyr gownes before them, with theyr swoordes and beades, and so standyng vpryght, worshyp to the South: And many tynics in theyr prayers kneele downe and kysse theyr beades, or somewhat els that lyeth before them.

Theyr prayer and worshiping of God and *Mabumet*,

The men or women do neuer go to make water, but they vse to take with them a pottle with a spout, and after they haue made water, they flashe some water vppon theyr pryue partes, and thus do the women aswell as the men: and this is a matter of great religion among them, and in making of water, the men do cowepe downe as well as the women.

Washyng and outward cleanness.

When



## The viage of the Moscouian merchantes

**Their swearing**

When they earnestly affirme a matter, they wyl swear by God, *Mabumet*, or *Mortus Ali*, and sometymes by all at ones: as thus in theyr owne language, saying, *Olla Mabumet Ali*. But if he sweare by the *Shanghs* head, in saying *Shangbam basshe*, you may then beleue hym if you wyl.

**The kynges magnificence.**

The *Shangh* keepeth a great magnificence in his courtes: and although sometymes in a moneth or fyve weekes, none of his nobilitie or counsaile can see hym, yet go they dayly to the courtes, and tary there a certayne tyme, vntyll they haue knownen his pleasure whether he wyl commaund them any thyng or not. He is watched euery nyght with a thousand of his men, wh. che are called his *Eurshes*, who are they that he useth to sende into the countreys about his greatestt affayres. When he sendeth any of them (if it be to the greatestt of any of his nobilitie) he wyl obeie them, although the messenger shoulde beate any of them to death.

**Pursuantes.**

**The kynges companie with his wyues and concubines.**

The *Shangh* occupieth hym selfe alwayes two dayes in the weeke in his Bathestoue, and when he is disposed to go thither, he taketh with hym fyue or fyve of his concubines, more or lesse, and one day they consume in washyng, rubbyng, and bathyng hym, and the other day in paryng his nayles, and other matters. The greatestt part of his tyme, he spendeth amongst his wyues and concubines. He hath nowe reigned about fyftie and foure yeres, and is therefore counted a very holy man, as they euer esteeme theyr kynges, if they haue reigned fyftie yeres or more: for they measure the fauoure of God by a mans prosperitie, or his displeasure by a mans misfortune or aduersitie. The great Turke hath this *Shangh* in great reuerence, because he hath reigned kyng so long tyme.

**His Bar: Banapalus.**

**The succession of the kyngs home.**

I haue sayde before that he hath foure wyues, and as many concubynes as hym lysteth: and if he chaunce to haue any chyldren by any of his concubines, and be mynded that any of those chyldren shall inherite after hym, then when one of his wyues dyeth, the concubine whom he so fauoureth, he maketh one of his wyues, and the chyldre whom he so loueth best, he ordayneth to be kyng after hym.

**Marriage.**

What I hearde of the maner of theyr marriages, for offending of



of honest consciences and chaste eares, I may not commit to wytyng: their falsyng I haue declared before. They vse Circumcission vnto chyldren of seuen yeres of age, as doo the *Circumcision.* Turkes.

Theyr houses (as I haue sayde) are for the most part made of Brycke, not burned, but only dyed in the Senné: In theyr houses they haue but litle furniture of household stuffe, except it be theyr Carpets, and some Copper worke: for all theyr Kettles and Dishes wherein they eate, are of Copper. They eate on the grounde, sitting on Carpets crosse legged as do taplers. There is no man so simple but he sitteth on a Carpet better of woyle. and the whole house or roome wherein he sitteth, is wholly couered with Carpets. Theyr houses are all with flatte roofes, couered with earth: and in the sommer tyme, they lye vpon them all nyght.

They haue many bonde seruantes both men and women. *Bond men & bond women.* Bond men and bond women, is one of the best kinde of merchandises that any man may bypnyng. When they bye anye maydes or young women, they vse to feele them in all partes, as with vs men do horses: when one hath bought a young woman, yf he lyke her, he wyll keepe her for his owne vse as long as hym lysteth, and then selleth her to an other, who doth the like with her. So that one woman is sometymes solde in the space of foure or fyue yeres, twelue, or twentie tymes. If a man keepe a bonde woman for his owne vse, and yf he fynde her to be false to hym, and geue her body to any other, he may kyll her yf he wyll.

When a merchant or traualser commeth to any towne where he emendeth to carry any time, he bypnyeth a woman, or sometimes two or thre during his abode there. And when he commeth to an other towne, he doth the lyke in the same also: for there they vse to put out theyr women to hyre, as wee doo here hackneye Horses.

There is a verye great ryuer whiche runneth through the playne of *Lanat*, whiche falleth into the *Caspian* sea, by a towne called *Backo*, neare vnto whiche towne is a strange thyng to behold. For there issueth out of the grounde a marvellous quantitie of Oyle, which Oyle they fetch from the uttermost boundes of al *Persia*: it serueth all the countrey to burne in theyr houses.

*Abundance of Oyle issuing out of the ground.*

*This*



## The viage of the Moscouian merchantes

This Oyle is blacke, and is called *Nefte*: they vse to cary it throughout all the countrey vpon *Ryne* and *Alles*, of which you shal oftentymes meete, with foure or fyue hundred in a company. There is also by the sayde towne of *Backo*, an other kinde of Oyle whiche is whyte and very pprecious: and is supposed to be the same that here is called *Petroleum*. There is also not farre from *Sbamaky*, a thyng lyke vnto *Tarre*, and ishueth out of the grounde, whereof we haue made the ppoofe, that in our shypps it serueth well in the steade of *Tarre*.

*Oleum Petro-*  
*leum.*

Two sortes of  
*Ryne.*

In *Persia* are *Ryne* of two sortes, the one lyke vnto ours in these partes, the other are marueylous euill sauoured, with great bones, and very leane, and but little beare vppon them: theyr milk is walowish sweete: they are like vnto them which are spoken of in the scripture, which in the dreame of *Pharao* signified the seuen deare yeeres: for a leaner or moze euill sauoured beast, can no man see.

Foxes in great  
plentie.

In the countrey of *Sberuan* (sometyme called *Media*) if you chaunce to lye in the fieldes neare vnto any village, as soone as the twylyght begynneth, you shal haue about you two or three hundred *Foxes*, whiche make a marueylous wawelyng or howlyng: and yf you looke not well to your victuales, it shall scape them hardy but they wyl haue part with you.

The *Caspian* sea, doth neyther ebbe nor flowe, except sometymes by rage of wynde it swelleth vppery hygh: the water is very salt. Howbeit, the quantitie of water that falleth out of the great ruer of *Volga*, maketh the water freshe at the least twentie leagues into the sea. The *Caspian* sea is marueylous full of fische, but no kynde of monstrous fisch, as farre as I coulde vnderstande, yet hath it sundry sortes of fishes whiche are not in these parties of the worlde.

The Button there is good, and the Sheepe great, ha-  
uyng verpe great rumpes with much fat  
vppon them. *Ryse* and *But-*  
*ton*, is theyr cheefe  
victuale.

(.)  
(.) (.)  
(.)

Of

Eden. The decades.  
Bancroft Library.



Of the Empire of the Persians; and of  
theyr originall.



The kyngdome of Empire of the Persians, as it was in ancient tyme most famous, even so is it at these dayes, mightie & glorious, comprehending many great & large regions. For all the tracte of Asia, which is betwene the river of Tigris, the gulf of Persia, and the Indian sea (sometime called the sea Indus) and the river Taxartes (at this day called the fell) even unto the Caspian sea, is at this day under the dominion of the Sophie of Persia.

Of the originall of the Sophies, thus writeth Calius Curio in his Paracentrall historie. In the yere of our Lord, 1369, was a certayne Prince among the Persians, who possessed the towne of Ardenelim, his name was Sopbi: & glorified him selfe to descende of the race and progenie of Alis Mamedis, by Mu'an Cazin his Niece. He, after the death of Calisa, the Soltan of Babilon, and the contrary Laccion which the Turkes desired, compelled also of the Tatars, began more boldly and freely to profess his opinion and sentence of the Christian religion. And bycause that Ocmur the sonne of Alis, (from whom he glorified him selfe to descende) had twelve children, willing to adoe to them of his secte a certayne signe, whereby they might be knowne from other, ordeined that they that would embrace his secte and profession, should weare on their heades a high cappe of purple vnder a veile, wherewith all the Turkes inuolue theyr heades, and in theyr language call it Tullbante, having in the middelt of it, xii. plumes of shappe copper. After his death, succeeded his sonne Guines: who in all the East partes obtayned so great opinion of wisdom and holynesse, that most famous Tamerlanes, Emperour of the Parcbians (who before had taken Bayazetes king of the Turkes) made a iourney into Persia, to vilit him as a most holy man, of whom Guines had so much fauour, that he obtayned of him the libertie of xxx. thousand Captiues which he brought with him, whom also Guines addicted to his secton, and blessed his name.

Tamerlanes.  
Tamerlanes.  
Tamerlanes,  
or Tamerlanes.  
lam.

Clv.

warres.

Lden. The decades.  
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## The vyage of the Moscosian merchantei

**Georgians  
Christians.**

**Contention for  
religion be  
tweene Turkes  
and Persians.**

**Persians.**

**Turkes.**

warres. For with these, after the death of *Guines*, he made waite to certayne people of *Scythia*, named *Georgians*, his borderers, being Christians, & afflicted them very grievously. Thus much of the originall of the *Sophie of Persia*: they keepe continually waite with the *Turkes* for the religion of *Mohamet*. For the *Sophians* or *Persians*, folowe one manner of interpretation of *Mohammets* religion, and the *Turkes* an other: the which interpretations neuerthelesse are so differing one from the other, that the one of them esteemeth the other for heretikes. The *Persians* are of liberall nature, of much civilitie and curtesie, greatly esteeming artes and sciences: they acknowledge a certaine worthinesse or nobilitie among men, wherein they differ much from the *Turkes*, which make no difference betwene slaves and worshiper men of *Christen*.

**Lucas, de, 1280.**

Of the Region of Persia, and the manners of the Persians: *Marcus Paulus Venetus*, writeth thus. Cap. xix. Lib. I.



**P**ersia is a great and large province, & was once nobly and of great fame, but now debilitate and overrun by the *Tatars*. It is of little dignitie, & the ancient renowne thereof greatly diminished, and the name divided into the provinces confine or adjacent unto it. So that now the province of Persia (as is divided) containeth eight kingdomes: whereof the first is named *Chafan*, the seconde *Shirdistan*, the third *Lo*, the fourth *Cielstan*, the fift *Iustanich*, the sixte *Zeraz*, the seventh, *Socbam*, and the eight, *Timochaim*; in the confines of Persia. There are very fayre and goodly houses of great price, insomuch that sometymes one is solde for 200 pounds of *Turon*. Merchants bring them to the cities of *Chif* and *Cumisa*, situate on the seashore, and sell them into *India*. Also there be there very fayre and great, insomuch that sometymes one is solde for xxx. pounde weight of silver. The people is of evill disposition, quarrelous, thievish, and murderers: and robbe and kill merchantes by the way, except they goe in great companies. Yet in the cities, they are of better

Eden. The decades.  
Bancroft Library.



ter maners, and of more humanitie : also very excellent artificers in woorkes of gold, silke, Embroiderie, needle woorkes, and such lyke. They haue abundance of bombasine, wheate, barlye, myll, wyne also, and fruites, but in religion, they are Mahumetans.

Of the kyngdome of the Persians. Haithon  
in his booke de Tartaris. Cap. vii.  
writeth as foloweth.



The kyngdome of the Persians, is diuided chiefly into two partes, whiche make one kyngdome, because they are both subiecte to the dominion of one kyng. The first parte of Persia, beginneth in the East, from the confines of the kyngdome of Turquestan, and is extended toward the West, to the great ryuer of Phison, which is the chiefe among the foure floodes which run out of earthly Paradyse. Towarde the North, it is extended to the Caspian sea, and towarde the South, vnto the belattes of India. The region is in maner all playne : in the myddell whereof, are two very great and riche cities, the one is named Boilars, and the other Seonorgant. The Persians haue a language proper to them selues: they vse merchandies and tollage of the groundes, and among them selues lyue in peace : In tyme past they were Idolatours, and honoured hye chiefly for God. But after that the secte of the Mahumetans occupied the dominion of those landes, they became vniuersally Mahatens, beleeuing the deuillish doctrine of Mahumet. The other parte of Persia, beginneth from the riuer Phison, and is extended Westward vnto the confines of the kyngdomes of Media, and partly also of Armenia the greater. Toward the North, it is extended vnto the Caspian sea, on the South syde, it confineth with a certayne prouince of the kyngdom of Media, and in this prouince are two great cities, one named Neisabor, and the other Sacben, whiche in secte and maners, are lyke vnto the other.

Phison is thought to be Ganges.

Five

Barlins (that is) Mahumetans.

Th. ii.

Of

Lion. The Decales.  
Bancroft Library.



## The vyage of the Moscouian merchantes.

Of Persia, and of vnyuers cities thereof, & other notable thinges  
trade betwene, the thirde booke of the voyage of *Lodowicus*  
*Vartomaeus*. Also, the first booke of the same voyage. Cap. 12.  
of *Mabumet* and his fellowes: where you may see the differ-  
ence in religion betwene the Turkes and Persians, beyng both  
*Mabumetans*.

The name of the Sophie, Thomas Shaugh, and  
why he is so called.



The Persians doe not call thei? kyng by  
the name of Sophie, but this name  
Sophie, is giuen him by other nations:  
for of his owne people, he is called *Tha-*  
*mas Shaugh*, whiche is, Thomas the ru-  
ler, Soltan, or gouernour: for *Shaugh*,  
is not the name of a kyng, but of an of-  
fice. For a kyng in thei? language, is  
called *Pachet*, but no Prince is called by this name, before hee  
haue reigned by seuen discentes: but he that now reygneeth, is  
but only of fyue discentes, and is therefore called only *Shaugh*,  
whiche is a name of office.

He hath foure wyues and xii. sonnes, and hath kepte one of his  
sonnes in prison many yeres, for a great overthowle whiche he  
gaue the Turke in the warres, although he tooke the same for  
acceptall seruice, and a noble exploit. Yet forasmuch as by that  
facte, he obteyned great renoume of a valiant and warlike man,  
he began him selfe to haue him in suspition, least the glorie of  
that enterpryse myght encourage him to attempt somewhat a-  
gaynst his father, as oftentymes the Turkes sonnes haue rebel-  
led agaynst thei? fathers yet liuyng, and displaced them of their  
dignitie.

Of

Eden. The decades.  
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Of the kyngdome of Ormus, confine to Persia, and  
of the trafique betweene them. Also of the  
citie and Ilande of Ormus or  
Armulum.



Ormus is a great kyngdome, and hath a pe- *Abrabara*  
culiar Kyng, tributorie to the kyng of Por- *Ortelius.*  
tugale. This kyngdome conteyneth all the  
sea coastes of Arabia, in the gulf of Persia,  
from the mouth of the riuer of Euphrates, un-  
till the Cape of Razalguati, and also parte of  
the kingdome of Persia, whiche is adiacent

unto the streight of Bazar, called *Fretum Bazar*, and in maner  
all the Ilandes of the gulf of Persia, called *Sinus Persicus*. The  
Metropolis or chiefe citie of the kingdome of Ormus, is the citie of  
Ormus, situate in an Iland named *Gern*, being one of the famost  
martes of these partes of the world. The Iland is within the gulf  
of Persia, not far within the streight of Bazar. This streight of  
Bazar, other haue named the streight of Ormus, being betweene  
*Arabia Felix*, and the region of Persia. The region of Ormus is  
well peopled, & hath many goodly places & cities. The gulf is  
not euery where nauigable, by reason of many shelles and lowe  
places. Within foure dayes sayling of Ormus, are the Ilandes of  
*Babaren*, where are found the sayest orientall pearls of the world.  
Ormus vseth trafique of merchandies with *Adem* & *Cambaia*, and  
with the kingdomes of *Decan* & *Goa*, & with the portes of *Narsinga*  
& *Malabar*. The chiefe merchandies brought from thence, are  
horses of Arabia & Persia, pearles, salt peter, hyminstone, silke, Tu-  
tia, Alume, also Alume of Alexandria or Borage, Vitriol, or Cop-  
porose, salt in great quantitie, siluer, Gulke, Ambar, wheate, ma-  
ny dyed frutes, Ryle, & many other prouisions of vittailles, and  
other thinges to be eaten. For these, they retorne pepper, cloues,  
Cinamon, Ginger, and diuers other sorts of spices and drugges,  
which are disperfed into sundry regions of Persia and Arabia, and  
also into *Aden* where there is great plentie. But if they be deare  
in Ormus, it is not possible that they should be caryed to *Cair*, to  
come into *Italie*. They retorne, is with Ryle, as much as

W.iii.

they

Eden. The decades.  
Bancroft Library.



The vyage of the Moscoulan merchants  
they can haue, white cloth, & Iron. Theyr horses are of marue-  
lous great price in the kyngdomes of Goa, Decan, and Narsinga,  
and therefore pcerely the merchautes of Ormus bying many thi-  
ther, and yet sometyme one horse is there at the price of vii. hun-  
dred of those peeces of golde, which they call *Saraffos*. The best  
are of *Arabia*, the seconde of *Persia*, and the worst of *Cambaia*.

Of the Sophie and kyngdome of Persia,  
after the later writers.



**P**ersia is one of the greatest and most famous  
prouinces of the worlde. It toucheth not  
the sea, but at the gulf of *Ormus*. On the  
syde of *Cambaia*, it confineth with the people  
named *Motagues*, on the syde of *Arabia*, with  
the gulf of *Ormus*, on the syde of the firme  
lande, with the mountaynes of *Delu*, and  
on the side of *Carmania*, and in maner by the confines of *Babylon*,  
it extendeth towarde *India*: it hath many kingdomes and cities  
subiecte vnto it. The people of *Persia*, are called *Azemini*. It con-  
teyneth foure principall prouinces, which are these: *Coraceni*, *Gi-  
nali*, *Tauris*, *Xitarim*. In the which also are these foure most fa-  
mous cities: That is *Tauris*, *Siras*, *Samarcante*, *Coraconi*: They  
are valiant and warlike men, & of great estimation. They of *Sam-  
marcante*, haue in auncient tyme been Christians. *Tauris* and *Si-  
ras*, are cities as famous among them, as is with vs *Paris* in  
*France*: they are men of great ciuilitie and curtesie. The wo-  
men of *Siras*, are of commendable beautie and behauour, very  
neate and delicate, and thereof commeth a prouerbe among the  
*Mahumetans*, that *Mahumet* would neuer goe to *Siras*, least if  
he had tasted the pleasures of those women, he should neuer af-  
ter his death haue gone to *Paradyse*. The kyng of *Persia* is cal-  
led *Siech Ismael*, whom the *Italians* call *Gualizador*, or *Sopbi*.  
His chiefe mansion place or court, is at *Tauris*, or *Teneris*, which  
is distant from *Ormus* fiftie dayes iourney with *Camelles*. He is  
called the great *Mahumetan* of the order of the red bonet (that is)  
of the secte of *Hali*, which our men that came late from *Persia*, call  
*Mortus Ali*, wherof we haue spoken moze before. The region of  
*Persia*

*Babylon of  
Chaldeas, and  
not of Egypt.*

*Tauris or  
Teneris.*

*Ismael, they  
pronounce  
Smael.*

*Mortus Ali.*



*Persia* hath all sortes of domesticall or tame beastes, suche as are in our countreys. It hath furthermore, Lions, Onces, and Tigers, the people are muche given to pleasures and sportes, and are honourably appparelled, delighting greatly in perfumes and sweete saours: they haue many wyues, and commit the keeping or charge of them to eunuches or gelded men: who for that seruice, are oftentimes preferred to great promotion, yet are they very ielous of theyr wyues. Notwithstanding, both the Persians, and also their neighbours of *Ormus*, are detestable Sodomites. In tyme past many great and valiant personages, as *Cyrus*, *Darius*, *Assuerus*, and great *Alexander*, haue inuaded *Persia*. It is not barren as some haue written, but hath aboundance of all sortes of victualles, and pleasures, and thinges necessarie for the lyfe of man.

Eunuches or gelded men.

The trafique of Persia, with  
other countreys.



In the region of *Persia*, are many sortes of merchandies, wherewith they vse great trafique in the countreys of *Armenia*, *Turchia*, and in the cite of *Cair* or *Alcayr*. From the lande of *Siras*, is brought great aboundance of silke, whereof is made an infinite quantitie of all sortes of silken cloathes, and fine chamo'ettes of diuers colours: also great aboundance of roche Alum, Vitrioll, *Alcoffare*. Likewise many boxes, victualles, Turques stones, wax, honny, butter, &c. Also great peeces of tapestrie of diuers sortes & workes, clothes of sundry colours, veluets both high and lowe after theyr maner: Likewise cloth of golde of sundry sortes: Pavilions, and great aboundance of armure. From the other syde of the mountaynes by the way of *Siam*, are brought Huske, Aloes, Reubarbe, *Lignum aloes*, *Campbora*, &c. All these thinges, and many other, are caried to *Ormus*: for the which, the returne is, great quantitie of Pepper, and other spices and drugges: for the Persians vse much spices with their meats, and especially Pepper.

Ch. iii.

Of



# The vyage of the Moscouian merchants

## Of the Gulfe of Persia, or Sinus Persicus.



The region and lande of Persia, is situate betweene two ryuers, whiche fall not into the Ocean sea, but into the gulfe of Persia : the which gulfe hath on euery syde many goodly countreys well inhabited. The gulfe conteyneth in largenesse. lx. myles, and is navigable with great Barkes, and is sometimes troubled with great tempestes. There is taken great abundance of fische, which being salted or dyed, is carryed into all partes of Persia. The gulfe is also very long, and conteyneth from Ormus to the ende, lx. dayes iourney with Camelles.

1 Articles of the Priuileges whiche the Sophie of Persia graunted to the Englyshe merchantes.

These articles were sent vnto the company of merchants from Moske, by maister Ienkinson, graunted in the names of these persons. Syr VVilliam Garret, Syr VVilliam Chester, gouernours. Syr Thomas Lodge, Maister Antonie Ienkinson, Maister Thomas Nicolls, and Arthur Edwardes, merchantes of London : as also in the names of the whole companie.

2 First, it is graunted that you shall paye no maner of customes or tolles any kynd of wayes, now nor in time comyng vnto his heires after him. And that all Englyshe merchantes now present, or hereafter, may passe and repasse into all places of his dominions, and ocher countreys adioyning to him, in the trade of merchandises, to buye and sell all maner of commodities, with all maner of persons.

3 Item that in all places, where any of our merchantes shalbe chiefe gouernours, rulers, and Iustices, to take heede vnto the Englyshe merchantes, and be their ayde, and punish them that shall doe them any wrong or hurte.

4 Item that suche debtes as shalbe owyng by any maner of person, iustice to be done on the partie, and to see all Englyshe merchantes payde at the day.

5 Item



- 5 Item that no maner of person of what estate or degree they be of, so hardie to take any kynde of wares, or any gyftes, without the Englyshe merchantes good willes.
- 6 Item if by chaunce medley, any of the merchantes or seruantes (as God forbyd) shoulde kyll any of his subiectes, no parties of theyr goods to be touched or medled withal, neither no person but the offender, and being any of the merchantes, not to suffer without the princes knowledge & advice.
- 7 Item that all such debtes as shalbe oweyng, to be payde to any of the merchantes in the absence of the other, be the partie dead or alyue.
- 8 Item that no person retorne any kynde of wares backe agayne, beyng once bought or solde.
- 9 Item that when God shall sende the merchantes goods to shoure, presently his people to helpe them alande with them.

The prosperous vyage of Arthur Edwardes into Persia, and of the fauoure that he found with the Sophy, and also what conference he had with that prynce.



When he came fyrst to the Sophies presence, bypnyng his interpretour with hym, and standyng farre of, the Sophie (syttyng in a seate royall with a great number of his noble men about hym) badde him come neere, and that thysse, vntyl he came so neere him that he myght haue touched hym with his hand. Then the fyrst demaund that he asked hym, was from what countrey he came: he answered, that he came from Englande. Then asked he of his noble men, who knew any such countrey. But when Edwards sawe that none of them had any intelligence of that name, he named it *Inghilterra*, as the Italians call England. Then one of the noble men sayde *Londro*, meaning thereby London, which name is better knowen in far countreys out of Christendome, then is the name of Englande. When Edwards harde hym name *Londro*, he sayd that that was the name of the chiefe citie of Englande, as was *Teneris*, of the chiefe citie of Persia. He asked hym many thynges more, as of the realme

*Londro.*  
*London.*



The viage of the Moscouian merchantes

readine of Englande, maruelling that it shoulde be an I-  
land, also great rychesse and power, as Edwardes declared unto  
hym, of the ryches and abundance of our merchandies, as he  
further vnderstode by our trafique in *Mosconia* and other coun-  
treys. He demaunded also many thynges of the Quenees  
maiestie, and of the customes and lawes of the realme: sayng  
offentymes in his owne language, *Bora colla* (that is to saye)  
wel said. He asked also many thynges of kynge Philip, and of his  
warres agaynst the Turke at *Malta*. Then demaunded of  
hym what was the chiefe cause of his resorte into his realme.  
And beyng certified that it was for the trade of merchandies,  
he asked what kynde of merchandies he coulde byng thither.  
Such (sayde he) as the *Venetians* merchantes, which dwelling  
in our countrey in the cite of *Londro*, sende to *Venes*, and from  
thence into Turkie by *Halepo* and *Tripoli* in *Soria*, from whence,  
as by the seconde and thyrde handes, with great charges of many  
customes and other thynges thereunto partepnyng, they are at  
the length brought into your countrey and cities of *Persia*. What  
merchandies are those, sayd the *Sophie*? Edwardes answered,  
that they were great abundance of fine carlets, of hyde clothes,  
of all sortes and coloures, as scarlettens, violettens, and other of  
the fynest cloth of all the worlde. Also that the *Venetians* brought  
out of Englande, not onely such clothes redie made, but further-  
more great plentie of fyne wool to myngle with their wools, of  
the which they coulde not otherwile make fyne cloth: Affirming  
that there went out of Englande yearly that wayes, aboute two  
hundred thousande carlets, and as many hyde clothes, besyde  
fine wool and other merchandies, besyde also the great abun-  
dauce of like clothes, which were caried into *Spaine*, *Barba-  
rie*, and diuers other countreys. The *Sophie* then asked hym by  
what meanes such merchandies myght be brought into *Persia*.  
Ryght well he (sayde he) by the way of *Mosconia*, with more  
safetie and in much shorter tyme then the *Venetians* can byng  
them, ffirst from Englande to *Venes*, and from thence into  
*Persia*, by the way of Turkye. And therefore if it shall please  
your maiestie to graunt vs free passage into al your boundions,  
with such priuileges as may apperteyne to the safeguard of our  
liues,

The Venetians  
trafique in  
England.

English cloths,  
carlets & fyne  
wool.



lynes, goodes, and merchandies, we wyl sturpsh your countreys with al such merchandies, & other commodities, in shorter tyme, and better cheape then you may haue the same at the Turkes handes. This talke and muche more was between the Sophie and Edwardes for the space of two houres, all whiche thynges lyked hym so well, that shortly after he graunted to the sayde Arthur Edwardes two other priuileges, for the trade of merchandies into Persia. all wyrtten in Azure and golde letters, and deliuered vnto the lord keeper of the Sophie his great seale. The lord keeper was named Cocbe Califaye, who sayde that when the Shaughe (that is the kyng or prince) dyd sytte to seale any letters, that priuilege shoulde be sealed and deliuered to Laurence Chapman. In this priuilege is one principal article for seruantes or merchantes: That yf the Agent do perceue that vpon theyr naughtie doynges, they woulde become Buzor men, that then the Agent whersoever he shall fynde anye such seruant or seruantes, to take them, and put them in pylson: and no person to keepe them, or maynteyne them. This article was graunted in respect of a custome among the Persians, being Babumetanes: whose maner is frendly to receyue and wel entertayne, both with giftes & lypung, all suche Christians as forsakynge theyr religion, wyl become of the religion of the Persians. Insomuch that before this priuilege was graunted, there was great occasion of naughtie seruantes to deceyue and robbe theyr maisters: that vnder the coloure of professyng that religion, they might liue among them in such safetie, that you might haue no law agaynst them, eyther to punyssh them, or to recouer your goodes at theyr handes, or els where. For before the Sophie (whom they say to be a marueylous wyse and gracious prince) seemed to fauour our nation, and to graunt them such priuileges, the people abused them very much, and so hated them that they would not touche them, but reuiled them, calling them *Casars* & *Gawars*, which is, infidels, or misbeleeuers. But after they saw how greatly the prince fauoured them, they had them afterward in great reuerence, and would kysse theyr handes, and vse them very frendly. For before they tooke it for no wryng to rob them, defraud them, beare false witnesse agaynst them, & such merchandies as they had bought or sold, make them take it agayne, and change

Buzor men, be they that forsake theyr faith, and receyue the religion of Babumet.



The viage of the Moscouian merchantes  
change it as often as them listeth. And yf any straunger by  
chaunce had kyled one of them, they woulde haue the lyfe of  
two for one slayne, and for the debtes of any straunger, woulde  
take the goodes of any other of the same nation, with many o-  
ther such lyke abuses, in maner unknownen to the Prince. before  
the complayntes of our men made vnto hym for reformation of  
such abuses: which were the cause that no merchant strangers  
of contrary religion, durst come into his dominions with theyr  
commodities: which myght be greatly to the profite of hym and  
his subiectes.

### The Articles.

- I 0 Item that the merchantes haue free libertye, as in  
theyr fyrst priuilege, to go vnto *Gylian*, and all other places of  
his dominions, now or hereafter when occasion shalbe geuen.
- I 1 Item: yf by misfortune any of theyr ships should breake, or  
fal vpon any part of his dominions on the sea coast, his subiec-  
tes to help with al speede to saue the goodes, & to be deliuered  
to any of the sayd merchantes that liueth: or otherwyse to be  
kept in safetie vntyl any of them come to demanda them.
- I 2 Item yf any of the sayd merchantes depart this lyfe in any  
cite or towne, or on the hygh way, his gouernours there to  
see theyr goodes safely kept, and to be deliuered to any other  
of them that shal demanda them.
- I 3 Item the sayde merchants to take such camell men as they  
them selues wyl, beyng countrey people: and that no *Kysell*  
*Bapthe* do let or hynder them. And the sayde owners of the  
camels, to be bounde to answer them such goodes as they  
shall receyue at theyr bandes: and the camell men to stande to  
the losses of theyr camels or hoxses.
- I 4 Item more, that the sayde carryars do demande no more  
of them, then theyr agreement was to pay them.

I 5 Item

*Kysell Bapthe*  
are the gentles  
men that weare  
red cappes.

Eden. The decades.  
Bancroft Library.



- 15 Item more, if they be at a pyper with any carryours, and geuen earnest, the Councell men to see they keepe they promise.
- 16 Item if any of the sayd merchantes be in feare to traualle, to geue them one or more to go with them, and see them in safie with they goods to the place they wyll go vnto.
- 17 Item in all places, to say, in all cities, towne, or villages on the hygh way, his subiectes to geue them honest rooume, and vittayles for they mony.
- 18 Item the sayde merchantes may in any place where they shall thynke best, buyde or hye any house or houses to they stowe wares : And no person to molest or trouble them, and to stande in any Carauan where they wyll, or shal thinke good.

The commodities whiche the merchantes may haue by this trade into Persia, are thought to be great, and may in tyme perhappes be greater then the Portugalles trade into the East Indies, soasmuch as by the way of Persia into Englande, the returre may be made euery yere once, whereas the Portugalles make the returre from Calicut but once in two yeres, by a long and daungerous vpage all by sea : for whereas the cite and Islande of Ormus, lying in the goulfe of Persia, is the most famous marie towne of all East India, wherof all the merchandies of India are brought, the same may in shorter tyme, and more safely, be brought by land & ryuers through Persia, euen vnto the Caspian sea, and from thence by the countreys of Russia or Muscouia by ryuers, euen vnto the cite of Teraslau, and from thence by lande a hundred and fourescore myles to Valogda : and from thence agayne al by water, euen vnto England.

The commodities which Engo like merchants may haue by the trade into Persia.

The merchandies whiche be had out of Persia for the returre of wares, are syke of all sortes and colours, both rawe and wrought : Also all manner of spices and drugges, Pearles and precious stones : likewise carpettes of dyuers sortes, with diuers othertye merchandies, whereof you may reade more here before in the Chapter entituled, Of the traffique of Persia with ocher countreys. It was tolde me of them that came last



## The viage of the Moscouian merchantes

last from Persia, that there is more sylke brought into some one citie of Persia, then is of cloth brought into the citie of London. Also that one village of Armenia, named *Gilga*, doth carie peere-ly fyue hundred, and sometyme a thousande mules laden with sylke to *Halep* in *Soria* of Turke, beyng foure dayes iorney of *Tripoli*, where the Venetians haue their continuall abiding, and send from thence sylkes, which they retorne for English carles, and osher clothes, into al partes of Christendome.

The maner howe the Christians become *Bufor* men, and forsake their religion,



Have noted here before, that if any Christian myll become a *Bufor* man, that is, one that hath forsaken his sath, and be a *Mohometan* of their religion, they geue him many giftes, and sometyme also a liuyng. The maner is, that when the deuill is entred into his hart to forsake his sath, he resorteth to the *Solan* or gouernoure of the towne, to whom he maketh protestation of his diuylishe purpose. The gouernoure appoynteth hym a hoyle, and one to ryde before hym on an other hoyle, bearyng a swoorde in his hande, and the *Bufor* man bearyng an arrowe in his hand, and rydeth in the citie, cursyng his father and mother: and if euer after he retorne to his owne religion, he is gilty of death, as is signified by the swoorde borne before hym. A young man, a seruunt of one of our merchantes, because he woulde not abyde the correction of his maister for his faultes, was mynded to forsake his sath. But (as God woulde) he fell sodaynly sicke and dyed, before he came hym selfe to the deuill. If he had become a *Bufor* man, he had greatly troubled the merchantes, for if he woulde then haue sayd that halfe their goods had ben his, they woulde haue geuen credite vnto hym. For the awoidyng of whiche incommenience, it was graunted in the privileges that no *Bufor* man. &c. as there appeareth.

Open and byne  
beare burdons.

In Persia in diuers places, open and byne beare the tentes and household stuffe of the poore men of the countrey, which haue neither Camelles nor horses.

Of

Eden. The decalies.  
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Of the tree whiche beareth Bombasine  
cotton, or Gossampine

**I**n Persia is great abundance of Bombasine cotton, and very fyne, this groweth on a certayne litle tree or byer, not past the height of a mans waste, or litle more: the tree hath a slender stalk, like unto a byer, or to a carnation greasse, with very many branches, bearyng on every branch a fruite, or rather a cobbe, growyng in round forme, conteynyng in it the cotton: and when this budde or cobbe cometh to the bygnesse of a walnut, it openeth and sheweth sooth the cotton, which groweth first in bygnesse untyll it be lyke a fleece of wooll as byg as a mans fyft, and beginneth to be loose: and then they genter it as it were the ripe fruite. The seedes of these trees, are as byg as peason, and are blacke, and somewhat flatte, and not rounde: they sowe them in plowed ground, where they growe in the fieldes in great abundance in many countreys in Persia, and divers other regions.

The writing of the Persians.

**A** Richur Cowardes shewed me a letter of the Sophie, written in theyr letters backward, subsigned with the handes both of the Sophie & his secretarpe. The Sophies subscription, was only one word (his name I suppose of *Shangh*) written in golden letters upon red paper. The whole letter was also written on the same peece of red paper, being long and narrow, about the length of a foote, and not past three inches broad. The private signet of the Sophie, was a rounde pynted marke, about the bygnesse of a Ryal, only pynted upon the same paper, without any waite or other seale: the letters seemed so myshapen and disordered, that a man would thinke it were somewhat scribled in maner at adventures. Yet they say that almost every letter with his pycke or circumflex, signifieth a whole worde. Insomuch that in a peece of paper as bygge as a mans hand, theyr writing doth contayne as much as doth ours almost in a sheete of paper.

The

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☛ The two viages made out of Englande into Guinea in  
Africke, at the charges of certayne merchantes  
aduenturers of the cite of Lon-  
don, in the yeere of our Lord.

1553.

**B**eing desired by certayne of my frendes, to make some  
mention of these viages, that some memory thereof myght  
remayne to our posteritie, yf eyther fulgittie of tyme, con-  
sumyng all thynges, or ignorance creepyng in by bar-  
barousnesse and contempt of knowledge, shoulde hereafter bu-  
ry in obliuion so woorthie attēptes, so much the greater to be  
esteemed, as before neuer enterprised by Englyshe men, or at the  
least so frequēte, as at this present they are, and may be, to the  
great commoditie of our merchantes, yf the same be not hyndred  
by the ambition of such, as for the conquestyng of countreys whiche  
myght here & there, and erectyng of certayne fortresses, or rather  
blockehouses among naked people, thinke them selues woorthie  
to be lordes of halfe the world, enuyng that other shoulde enioy  
the commodities, whiche they them selues can not wholly possesse.  
And although suche as haue been at charges in the discoueryng  
and conquestyng of suche landes, ought by good reason to haue  
certayne priuileges, prebeminences, and tributes for the same,  
yet (to speake vnder correccion) it may seeme somewhat rigoro-  
us, and agaynst good reason and conscience, or rather agaynst  
the charitie that ought to be among Christian men, that such as  
violently invade the dominions of other, shoulde not permit o-  
ther frendly to vse the trade of merchandises, in places nere, or  
seldome frequēted of them, whereby they trade is not hyndred  
in such places, where they them selues haue at theyr owne electi-  
on appointed the wares of theyr traffike. But forasmuch as at  
this present, it is not my enent to accuse or defend, appone or  
impose, I will cease to speake any further hereof, & procede to  
the description of the first viage, as briefly and faithfully as I  
was aduertised of the same, by the information of such credible  
persons, as made diligent inquisition to know the truth hereof,  
as much as shalbe requisite, comyng to speake of many parti-  
cular

Ambition.



ticuler thinges, not greatly necessarie to bee knowne: whiche neuerthelesse, with also the exacte course of the navigation, shall be more fully declared in the seconde vyage. And if herein fauour or friendship shall perhappes cause some to thynke that some haue been sharply touched, let them laye a parte sanour and friendship, and geue place to truth, that honest men may receyue prays for well doyng, and leude persons reppoche, as the iust sumpnde of theyr euill desertes, whereby other may bee deterred to doe the lyke, and vertuous men encouraged to procede in honest attempts.

But that these vyages may be more playnely understoode of all men, I haue thought good for this purpose, before I intreate hereof, to make a breefe description of Affrike, beyng that great parte of the worlde, on whose Weste syde begynneth the coaste of Guinea at *Cabo Verde*, about the twelue degrees in latitude, on this syde the Equinoctiall line, and two degrees in longitude from the measurynge lyne, so ranning from the North to the South, and by East in some places within .v. liii. and .lii. degrees and a halfe within the Equinoctiall, and so forth in maner directly East and by North, for the space of xxxvi. degrees, or there about, in longitude from the West to the East, as shall more playnely appeare in the description of the seconde vyage.

## A breefe description of Affrike,



**I**n Affrica the lesse are these kyngdomes: the kingdome of *Tunes & Constantina*, which is at this day under *Tunes*, and also the region of *Bugia, Tripoli, and Ezzab*. This part of Affrike is very barren by reason of the great desertes, as the desertes of *Namidia & Barca*. The principall partes of the kingdome of *Tunes* are these: *Goletta, Bizerta, Potofarnia, Boua, and Stora*. The chiefe cities of *Tunes* are *Constantina* and *Boua*, with diuers other. Under this kyngdome are many Ilands, as *Zerbi, Lampadola, Pantalarea, Limaso, Beis, Camelaro, and Malta*, where at this present is the great maister of the *Rodes*. Under the South of this kyngdome, are the great desertes of *Libia*. All the nations

¶¶¶

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## The first vyage to Guinea.

In this *Africa* the lesse, are of the secte of *Mohamet*, & a rusticall people, lpyng scattered in villages. The best of this parte of *Africa* is *Barbaria*, lpyng on the coast of the sea *Mediterraneum*.

**Barbaria.**

**Mauritania.**

**The kyngdoms  
of Fes and  
Marrocco.**

**Tremisen.**

**Ocean.**

**Mallaguer.**

**Salla.**

**Azamor.**

**The Ilandes  
of Canarie.**

**Guinea.**

**Ethiopiens.**

*Mauritania* (now called *Barbaria*) is diuided into two partes, as *Mauritania Tingitania*, and *Cesariensis*. *Mauritania Tingitania* is nowe called the kyngdome of *Fes*, and the kyngdome of *Marrocco*. The principall citie of *Fes*, is called *Fessa*: and the chiefe citie of *Marrocco*, is named *Marrocco*.

*Mauritania Cesariensis*, is at this daye called the kyngdome of *Tremisen*, with also the citie called *Tremisen* or *Telensin*. This region is full of desartes, and reacheth to the sea *Mediterraneum*, to the citie of *Oran*, with the poyte of *Pallaguer*. The kyngdome of *Fes* reacheth unto the Ocean-sea, from the West to the citie of *Argilla*: and the poyte of the sayde kyngdome is called *Salla*.

The kyngdome of *Marrocco* is also extended aboute the Ocean sea, unto the citie of *Azamor* and *Azafi*, which are aboute the Ocean sea towarde the West of the sayde kyngdome. In *Mauritania Tingitania* (that is to say, in the two kyngdomes of *Fes* and *Marrocco*) are, in the sea, the Ilandes of *Canarie*, called in olde tyme the fortunate Ilandes. Towarde the South of this region, is the kyngdome of *Guinea*, with *Senega*, *Laiofo*, *Gambra*, and many other regions of the blacke *Moyses*, called *Ethiopiens* or *Negros*, all whiche are watered with the ruer *Negro*, called in olde tyme *Niger*. In the sayde regions are no cities, but only certayne lowe cotages made of boughes of trees, plastered with chaunke, and couered with strawe: In these regions are also very great desarter.

**Marrocco.**

**Fes.**

**Tremisen.**

**Guinea.**

The kyngdome of *Marrocco* hath under it these seven kyngdoms: *Hea*, *Sus*, *Guzula*, the territory of *Marrocco*, *Duchala*, *Haczchura*, and *Felde*. The kyngdome of *Fes* hath as many: as *Fes*, *Temesne*, *Azgar*, *Elabab*, *Errisi*, *Garet*, and *Elcanex*. The kyngdome of *Tremisen* hath these regions: *Tremisen*, *Tenez*, and *Elgazet*, all which are *Machometistes*. But all the regions of *Guinea* are pure Gentiles and Idolaters, without profession of any religion, or other knowledge of God, then by the lawe of nature.

**Africa the  
great.**

*Africa* the great, is one of the three partes of the world.

Eden. The decades.  
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known in olde tyme, and seuered from *Asia*, on the East by the ryuer *Nilus*, on the West, from Europe by the pillers of *Hercules*. The hyther parte is now called *Barbarie*, and the people *Moors*. The inner parte is called *Livia* and *Ethiopia*. *Africke* the lesse, is in this wyse bounded: On the West it hath *Numidia*: On the East *Cyrenaica*: On the North, the sea called *Mediterraneum*. In this countrey was the noble citie of *Carthage*.

*Africke the lesse.*

*Carthage.*

In the East side of *Africke*, beneath the redde sea, dwelleth the great and myghtie Emperour and Christian kyng *Prestor John*, well knowen to the *Portugales* in theyr vyages to *Calicent*. His dominions reache very farre on euery syde: and hath vnder hym many other kynges both Christian and beathen that pay hym tribute. This myghtie prince is called *Dauid Chemperour* of *Ethiopia*. Some wyte, that the kyng of *Portugale* sendeth hym peerelely .viii. shippes laden with marchaundies. His kingdome consisteth with the redde sea, and reacheth farre into *Africke* toward *Egypte* and *Barbarie*. Southwarde it consisteth with the sea toward the cape de *Buona Speranza*: and on the other syde with the sea of lande, called *Mare de Sabione*, a very dangerous sea, lying betweene the great citie of *Alcayer*, or *Cairo* in *Egypt*, and the countrey of *Ethiopia*: In the whiche way are many inhabitable desarts, continuing for the space of fower dayes iorney. And they affirme, that if the sayd Christian Emperour were not hyndered by those desartes (in the whiche is great lacke of victualles, and especially of water) he woulde or nowe haue invaded the kingdome of *Egypt*, and the citie of *Alcayer*. The cheefe citie of *Ethiopia*, where this great Emperour is resident, is called *Amacaz*, being a faire citie, whose inhabitants are of the colour of an *Olyue*. There are also many other cities, as the citie of *Sana* vpon the ryuer of *Nilus*, where *Chemperour* is accustomed to remayne in the sommer season. There is lykewyse a great citie named *Barbaregas*, and *Ascon*, from whence it is sayde that the *Queene* of *Saba* came to *Hierusalem* to heare the wysedome of *Salomon*. This citie is but litle, yet very fayre, and one of the chiefe cities in *Ethiopia*. In the sayde kyngdome is a prouince called *Manicongui*, whose kyng is a *Moore*, and tributarie to *Chemperour* of *Ethiopia*. In this prouince are manie extredyng hygh mountaynes, vpon

*Prestor John.*

*Ethiopia*

*Cape de Buona Speranza.*  
*The sea of lande.*  
*Mare de Sabione.*

*Cairo*

*From whence the queene of Saba came.*

*Manicongui.*

By it

pon

Lden. The decades.  
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## The first vyage to Guiney.

The earthly  
Paradise.  
The trees of  
the Sunne and  
Moone.

pon the which is sayde to be the earthly Paradyse: and some say that there are the trees of the Sunne and Moone, whereof the antiquitie maketh mention: yet that none can passe thither, by reason of great belantes of a hundred dayes iourney. Also beyond these mountaynes, is the cape of *Vona Speranza*. And to haue sayde thus much of *Afrike* it may suffice.

## The first vyage to Guiena.

The Myrmose.  
The Lion.  
The Moone.



Myrmose.

Myrmose.  
Guinea.

The flatterynge  
of fortune.

In the yere of our Lord. 1553. the .xii. day of August, sailed from *Portsmouth* two goodly shippes, the *Myrmose* and the *Lion*, with a pynesse called the *Moone*, being all well furnished as wel with men of the lustiest sorte, to the number of seuen score, as also with ordinaunce and byttayles, requisite to such a vyage: hauing also two Captaynes, the one a stranger, called *Antoniades Pinteado*, a *Portugale*, bozne in a towne named the porte of *Portugale*, a wyle, discrete, and sober man, who for his cunningg in saylpyng, beyng al well an experte pplot as politike Captayne, was sometyne in great fauour with the kyng of *Portugale*, and to whom the coastes of *Brasile* and *Guinea*, were committed to be kepte from the Frenchmen, to whom he was a terror on the sea in those partes, and was furthermore a Gentel man of the kyng his maiesters house. But as fortune in maner neuer fauoureth but flattereth, neuer promiseth but deceineth, neuer rayseth but casteth downe agayne, and as great wealth and fauour hath alwayes companions emulation and enuie, he was after many aduersities and quarels made agaynst him, inforced to come into *Englande*: where in this golden vyage he was cruelly matched with an vnequal companion, and vnlucke matche of most sundrie qualities and conditious, with vertues fewe or none adourned. Thus departed these noble shippes vnder sayle on their vyage. But first Captayne *Wyndem*, puttynge forth of his shipp at *Portsmouth*, a kynseman of one of the head merchants, and shewyng herein a miste of the tragicall partes he had conceived in his brayne, and with suche small begynnynge nourished so monstrous a byrth, that more happye, pea and blessed was

Eden. The decades.  
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The Ilandes  
of Madera.

was that young man being lesse behynde, then if he had been taken with them, as some doe wylle he had done the lyke by theys. Thus sayled they on their vyage, vntyl they came to the Ilandes of Madera, where they tooke in certayne wyne for the store of their shippes, and payde for them as they agreed of the price. At these Ilandes they met with a great Galion of the kynge of Portugale, full of men and ordnance: yet such as could not haue prevailed if it had attempted to withstande or resist our shippes, for the which cause it was set forth, not only to let and interrupte these our shippes of their purposed viage, but all other that should attempte the lyke: yet chiefly to frustrate our vyage. For the kynge of Portugale was sinisterly informed that our shippes were armed to his castell of Mina in these parties, whereas nothing lesse was ment.

A galion of the  
kynge of Portu-  
gale.The Castell of  
Mina.

After that our shippes departed from the Ilandes of Madera forwarde on theyr vyage, began this woorthie Captayne Pinteados sorowe, as a man tormented with the company of a terrible Wydow, who hitherto flattered with him, and made him a fayre countenance and shewe of loue. Then vpd he take vppon him to commaund all alone, setting nought both by Captayne Pinteado, with the reste of the merchante factours: sometymes with opprobrious wordes, and sometymes with threatnynges, most shamefully abusing them, taking from Pinteado the seruite of the boyes & certayne mariners that were assigned him by the order and direction of the woorthiefull merchautes, and leauyng him as a common mariner, whiche is the greatest despite and greefe that can be to a Portugale or Spanyarde, to be diminisht the honour, which they esteeme aboue all riches. Thus saylyng forwarde on theyr vyage, they came to the Ilandes of Canarie, continuing theyr course from thence vntyll they arrived at the Ilande of Saincte Nicolas, where they byttayled them selues with freshe meate, of the fleshe of wyld Goates, whereof is great plentie in that Ilande, and in maner of nothing els. From hence folowynge on theyr course, and taryng heere and there at the desarte Ilandes in the way, because they would not come to tyme to the countrey of Guinea for the heate, and taryng somewhat to long (for what can be well myndred in a common wealch, where inequality with tyran-

The Ilandes  
of Canarie.  
The Ilande of  
S. Nicolas.

Guinea.

Æ.iii.

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# The first vyage to Guinea.

nie will rule alone) they came at the length to the fyrrst lande of the countrey of *Guinea*, where they fell with the great ryuer of *Sesto*, where they myght for theyr merchandies haue laden their shippes with the graynes of that countrey, whiche is a very hot fruite, and muche lyke vnto a pygge as it groweth on the tree. For as the pygges are full of small seedes, so is the sayde fruite full of graynes, which are lose within the cobbe, hauyng in the myddest thereof a hole on euery syde. This kynde of spyce is much vsed in colde countreys, and may there be solde for great advantage, for exchaunge of other wares. But our men by the perswasion or rather inforcement of this tragicall Captaine, not regardyng, and settyng lyght by that commoditie, in comparison to the fine golde they thirsted, sayled an hundred leagues further, vntyll they came to the golden lande: where not attemptyng to come neare the Castell parteynyng to the kyng of *Portugale*, which was within the ryuer of *Mina*, made sale of theyr wares onely on this syde and beyond it, for the golde of that countrey, to the quantitie of an hundred and fiftie poundes weyght, there beyng in case that they myght haue dispatched all theyr wares for golde, if the vntame brayne of *Wyndam* had or cou'd haue gyuen ear to the counsaile and experience of *Pintado*. For when that *Wyndam*, not satisfied with the golde whiche he had (and more might haue had if he had tarried about the *Mina*) commaundyng the sayde *Pintado* (for so he tooke vppon him) to leade the shippes to *Benin*, beyng vnder the Equinoctiall lyne, and a hundred and fiftie leagues beyonde the *Mina*, where he looked to haue theyr shippes laden with pepper: and beyng counsayled of the sayde *Pintado*, consideryng the late tyme of the peere, for that tyme to goe no further, but to make sale of their wares suche as they had for golde, whereby they myght haue ben great gayners. But *Wyndam* not assentpyng herevnto, fell into a sodayne rage, reuilyng the sayde *Pintado*, callyng him *Iewe*, with other opprobrious wordes, sayyng, This horson *Iewe* hath promysed to byyng vs to suche places as are not, or as he can not byyng vs vnto: but if he doe not, I will cut of his eares, and nape them to the mast. *Pintado* gaue the sayde counsaile to goe no further, for the safegarde of the men & theyr liues, whiche they shoulde put in daunger if they came to late, for the

The ryuer of  
Sesto.

Graynes.

The thirst of  
golde.

The Castell of  
Mina.

The quantitie  
of golde.

Benin.

Pepper.

Perie admit  
eth no coun  
saile.

Lden. The decaloes.  
Bangroft Library.



## The first vyage to Guinea.

Pepper.

The kynges  
gentelnesse to  
wards our  
men.

The disorder  
and death of  
our men.

to those parties for the commodities of his countrey, for exchange of wares whiche they had brought from thei countreys, beyng such as should bee no lesse commodious for him and his people. The Kyng then hauyng of olde lying in a certayne store house thirtie or fourtie kyntalles of pepper (euery kyntall beyng an hundred weyght) wplyng them to looke vppon the same, and agayne to byyng him a sight of suche merchaundies as they had brought with them. And therevppon sent with the Captaine and the merchauntes, certayne of his men to conducte them to the waters syde, with other to byyng the ware from the pinnesse to the court. Who when they were returned and the wares seene, the kyng grewe to this ende with the merchantes, to prouyde in thirtie dayes the ladyng of all thei shippes with pepper. And in case thei merchaundies would not extende to the value of so much pepper, he promised to credite them to thei next returne: and therevppon sent the countrey rounde about to geather pepper, causing the same to be brought to the court: So that with in the space of thirtie dayes they had geathered fourescore tunne of pepper.

In the meane season, our men partly hauyng no rule of themselves, but eatyng without measure of the frutes of the countrey, and drynkyng the wyne of the Palme trees that droppeth in the nyght from the cutte branches of the same, and in suche extreme heate runnyng continually into the water, not vled before to suche sodayne and vehement alterations (then the which nothyng is more daungerous) were thereby brought into swellynge and agues: insomuche that the later tyme of the peere comming on, caused them to dye sometimes.iii. & sometimes.iiii. or v. in a day. Then Windam perceiuing the time of the. xxx. dayes to be expired, & his men dying so fast, sent to the court in poste to captaine Pinteado, and the rest, to come away, and to tary no longer. But Pinteado, with the rest, wrote backe to him againe, certifying him of the great quantitie of pepper they had already geathered, and looked dayly for much more: Desiring him furthermore to remember the great praise and name they should wyn, if they came home prosperously, and what shame of the contrarie. With which and were Windam not satisfied, and many of thei men dying dayly, willed and commaunded them againe either to come



come away furthwith, or els threatened to leaue them behynde. When Pinteado hearde this aunswere, thynkyng to perswade hym with reason, tooke his way from the courte toward the shyppes, beyng conducted thither with men by the kynges commaundement.

In the meane season Windam all ragepng, brake by Pinteado's Cabin, brake open his chestes, spoyled such prouision of colde sylled waters and luckettes as he had prouided for his health, and lefte hym nothing, neither of his instrumentes to saile by, nor yet of his apparell: and in the meane tyme sallyng syche hym selfe, dyed also. Whose death Pinteado, commyng abrode, lamented as muche as if he had ben the dearest frende he had in the worlde. But certayne of the maryners and other officers dyd spette in his face, some callyng hym Jewe, saying that he had brought them thither to kyll them: and some watyng theyr swoordes at hym, makyng a shewe to slay hym. Then he, perceyuyng that they would needes away, desyred them to tary, that he myght fetch the rest of the merchauntes that were lefte at the courte. But they woulde not graunt his request. Then desyred he them to geue hym the shyppe boate, with as muche of an olde sayle as myght serue for the same, promisyng them therewith to byng Nicolas Lambert and the rest into England: But al was in vayne. Then wrote he a letter to the courte to the merchants, informyng them of all the matter, and promisyng them if God would lende hym lyfe to returne with al hast to fetch them. And thus was Pinteado kept a boreshyppe agaynst his wyll, thrust among the boyes of the shyppe, not vsed lyke a man, nor yet like an honest boy, but glad to fynde fauour at the cookes hande. Then departed they, leauing one of theyr shyppes behynde them, which they sonke for lacke of men to cary her. After this, within fyre or seuen dayes saylyng, dyed also Penteado, for very penury-nesse and thought that stroke hym to the hart: A man worthy to serue any pryncce, and most vilyly vsed. And of seuen score men came home to Wylmowth scarcely fourtie, and of them many dyed. And that no man shoulde suspect these wordes whiche I haue sayd in commendation of Pinteado, to be spoken bypon fauour otherwyle then truth, I haue thought good to adde hertunto the coppie of the letters which the kyng of Portugale wrote the

The death of  
windam.  
Pinteado euyll  
vsed of the ma-  
ryners.

This Lambert  
was a 15den  
boyne, whose fa-  
ther had been  
Lorde maye of  
London, and  
this Lambert  
sometime a  
knyght of the  
robes, one as he  
was vnnatier  
so he liued in the  
fearre of God,  
and was the  
first of that or-  
der that forsooke  
the Pope, and  
came to Gods  
holy worde.  
The death of  
Pinteado.

Eden. The decaloes.  
Bancroft Library.



# The first viage to Guinea.

infrat his brother wote unto hym, to reconcile hym, at suche tyme as vppon the kyng his maisters displeasure (and not for any other cryme or offence, as may appeare by the sayde letters) he was only for pouertie enforced to come into Englande, where he first perswaded our merchauntes to attempt the sayde vyages to Guinea. But as the kyng of Portugale to late repented hym that he had so punished Pintado, vppon malicious informations of suche as enuied the mans good fortune, euen so may it hereby appeare, that in some cases, euen Lions them selues, may either be hyndred by the contempt, or ayded by the helpe of the poore myse, accordyng vnto the fable of Escop.

The copie of Antoni Anes Pintado his letters patentes, wherby the king of Portugale made him knyght of his house, after al his troubles and imprisonment, which, by wrong information made to the king, he had susteined of long time, being at the last deliuered, his cause knowen and manifested to the kyng by a grey fryer the kynges confellour.



The kyng do geue you to vnderstande lorde Frances Desseosa, one of my counsaile, and ouerseer of my house, that in consideration of the good seruice which Antonie Anes Pintado, the sonne of John Anes, dwelling in the towne called the porte, hath done vnto me, my wyl and pleasure is, to make him knight of mi house, allowing to him in pension sente hundred reys monethly, and euery day one alcappe of barley, as long as he keepeth a house, and to be payde accordyng to the ordinaunce of my house. I doo vnderstande that he shal receiue but one marriage gifte: And this also in such condition, that the tyme which is excepted in our ordinaunce, forbidding such men to marry for getting such children as myght succede them in this allowance, which is fyve yeeres after the making of this patent, shalbe first expired before he do marry. I therefore commaund you to cause this to be entred in the booke called the *Matricula* of our houtholde, vnder the title of knyghtes. And when it is so entred, let the Clarke of the *Matricula*, for the certaintie thereof, wryte on the back.

Seven hundred  
reises .x. s.  
Alcappe is halfe  
a bushell.

Eden. The decades.  
Bancroft Library.



backside of this *Aluata*; or patent, the number of the leafe is entered. Which doone, let him retorne this writing vnto the said *Anthony Anes Pintado* for his warrant.

*Diego Henriques* haue wyrtten this in *Almarin* the twenty and two day of September, in the yeeer of our Lorde. 1551. And this beneuolence the kyng gaue vnto *Anthony Anes Pintado* do the twentie and fyue day of July this present yeeer.

Rey.

The secretaries declaration written vnder the kynges graunt.



Our Maestie hath vouchsafed, in respect & consideration of the good seruice of *Anthony Anes Pintado*, dwelling in the port, and sonne of *Iohn Anes*, to make hym knyght of your house, with ordinarie allowance, of seven hundred Reys pension by the moneth, and one *Alcayr* of Barley by the day, as long as he kepeth a Horse: and to be payde accordyng to the ordinance of your house, with condition that he shall haue but one mariage wyfe: and that not within the space of. vi. yeeeres after the making of these letters patentes. The secretaries note. Entered in the booke of the *Matricula*. Fol. 683.

*Francisco de Siquera*.

The coppie of the letter of *Don Lewes* the infant, and brother to the kyng of Portugale: sent into England to *Anthony Anes Pintado*.



*Anthony Anes Pintado*, the infant brother to the kyng, haue me hartely commended vnto you. *Peter Goncalues* is gone to seeke you, desiring to bring you home againe into your countrey. And for that purpose, hath with hym a safe conduct for you, graunted by the kyng, that thereby you maye freelye and without all feare come home. And although the weather be foule and stormy, yet sayle not to come: For in the tyme that his Maestie hath geuen you, you maye  
doe

Lden. The decades.  
Bancroft Library.



## The first viage to Guinea.

do many thynges to your contentation and gratifying the king, whereof I woulde be ryght gladd: and to bying the same to passe, wyl do all that lyeth in me for your profite. But forasmuche as Peter Gonsalues wyl make further declaration hereof vnto you, I say no more at this present. Wrytten in *Luxburne* the ryght day of December. Anno. 99. D.LII.

### The infant *Don Lewes*.



These forsayde wrytynges I sawe vnder seale. in the house of my frende *Nicholas Lise*, with whom *Pintado* left them, at his vnfortunate departyng to *Guinea*. But notwithstanding all these frendly letters and saye promises, *Pintado* durst not attempt to goe home, neyther to keepe company with the *Portugales* his countrey men, without the presence of other: forasmuch as he had secreete admonitions that they intended to sleigh him, wch tyme and place myght haue serued theyr wicked intent.

### The second viage to *Guinea*.



So in the fyrst viage I haue declared rather the order of the historie, then the course of the navigation, wherof at that tyme I could haue no perfect information: so in the description of this seconde viage, my cheefe intent hath been to shewe the course of the same, according to the obseruation and ordinary custome of the maryners, and as I receyued it at the handes of an expert Pilot, beyng one of the cheefe in this viage, who also with his owne handes wrote a byleue declaration of the same, as he founde and tryed al thynges, not by conjecture, but by the art of sayyng, and instrumentes parteynyng to the maryners facultie. Not therefore assumyng to my selfe the commendations due vnto other, neyther so bolde as in any part to change or otherwyle dispose the order of this viage, so well obserued by art

Eden. The decades.  
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arte and experyence, I haue thought good to set forth the same, in suche sort and phrased of speache as is commonly vsed among them, and as I receyued it of the sayd pilot, as I haue said. Take it therefore as foloweth.

In the yere of our lorde .1554. the .ii. daye of October, we departed the ryuer of Temmes with thres goodly shyppes, the one called the Trinitie. a ship of the burden of seuen score tun, the other called þ Barthelmeu, a shyppe of the burden of .lxxx. the thyrde was the John Euangelist, a shyp of seuen score tunne. With the sayde shyppes and two ymmelles (whereof the one was drowned in the coast of Englande) we went forwarde on our vyage, and stayed at Douer .xiiii. dayes. We stayed also at Rye thre or foure dayes. Moreouer last of all we touched at Dartmouth.

The fyrst day of Nouember at .ix. of the clocke at nyght, departing from the coaste of Englande, we sette of the stert, bearyng south west al that nyght in the sea, and the next day all day, and the next nyght after, untill the thyrde day of the sayde moneth about noone, makynge our way good, byd runne .60. leagues.

Item from .xii. of the clocke the thyrde daye, tyll .xii. of the clocke the .iiii. day of the sayde moneth, makynge our way good south west, byd runne euery thre houres two leagues, which amounteth to .xvi. leagues the whole.

Item from .xii. of the clocke the .iiii. day, to .xii. of the clocke the .v. day, runnyng south west in the sea, byd runne .xii. leagues.

Item runnyng from .xii. of the clocke the .v. day, untill .xii. of the clocke the .vi. day, runnyng south east, byd runne .xviii. leagues.

And so from .xii. of the clocke the .vi. day, untill .xii. of the clocke the .vii. day, runnyng south south west, byd runne euery houre .ii. leagues, which amount to .xlviii. leagues the whole.

Item from .xii. of the clocke the .vii. day, tyll .iii. of the clocke the .viii. day, south south west runnyng in the sea, byd runne .xxx. leagues.

Item from thre of the clocke the .viii. day, untill .iii. of the clocke the .ix. day, runnyng south south west, byd runne .xxx. leagues.

Item from .iii. of the clocke the .ix. day, tyll .iii. of the clocke the



## The seconde viage to Guinea.

the .x. daye, vpd southsoutheast in rumpyng in the sea the summe of .xxiii. leagues.

Also from .iii. of the clocke the .x. day, vntill .xii. of the clocke the .xi. daye, vpd runne southsouthwest the summe of .xii. leagues, and from .xii. of the clocke, tyll .vi. of the sayde daye, vpd runne .vi. leagues.

Running south and by west in the sea, from .vi. of the clocke the .xi. day, till .vi. of the clocke the .xii. day, vpd runne .xxvi. leagues.

From .vi. of the clocke at after noone the .xii. daye, tyll .vi. of the clocke the .xiii. daye at after noone, vpd runne .xiii. leagues. Item from .vi. of the clocke the .xiii. daye, tyll .vi. of the clocke the .xiiii. day at after noone, we were becalmed, that we coulde lye southwest with a sayle. And the .xv. daye in the mornynge, the wynd came to the East and Eastnortheast. The .xvii. daye in the mornynge, we had syght of the Ile of *Madera*, whiche doth ryle to hym that commeth in the northnortheast part vpryghthe lande in the west part of it, and very hygh: and to the southsoutheast a lowe long lande, and a long poynt, with a saddle thorough the myddest of it, standeth in the .xxii. degrees: and in the west part, many springes of water runnyng downe from the mountayne, and many whyte fieldes lyke vnto coyne fieldes, and some whyte houses to the southeast parte of it: and the toppe of the mountayne sheweth very ragged if you may see it, and in the northeast part there is a byght or bay as though it were a harborowe: Also in the sayd part, there is a rocke a litle distance from the shore, and ouer the sayde byght, you shall see a great gap in the mountayne.

The .xix. day at .xii. of the clocke, we had syght of the Ile of *Palme* and *Teneriffa* and the *Canaries*. The Ile of *Palme* riseth round, and lyeth southeast and north west, and the north west part is lowest. In the south, is a round hyll ouer the head land, and an other round hyll aboue that in the land. There is betwene the Southeast part of the Ile of *Madera* and the north west part of the Ile of *Palme* .liiii. leagues. This Ile of *Palme* lyeth in the .xxix. degrees. And our course from *Madera* to the Ile of *Palme* was south, & south and by west, so that we had sight of *Teneriffa* & of the *Canaries*. The southeast part of the Ile of *Palme*, and the northnortheast of *Teneriffa*, lieth southeast and north west, and

The Ile of  
*Madera*,

The Ile of  
*Palme*.  
*Teneriffa*.  
The *Canaries*.

From *Madera*  
to the Ile of  
*Palme*.

Eden. The decades.  
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and betwene them is twentie leagues. *Teneriffa* and the great Canarie, called *Grancanaria*, and the West part of *Fortisventura*, standeth in .xxvii. degrees and a halfe. *Gomera*, is a sayre Iland and very ragged, and lyeth West Southwest of *Teneriffa*. And who so euer wyl come betwene them two Ilandes, must come South and by East, and in the South part of *Gomera* is a towne and a good rode in the sayde parte of the Ilande: and it standeth in twentie and seven degrees and threerces. *Teneriffa* is an hygh land, & a great hygh pycke, lyke a sugar loafe: and vpon the said picke is snow throughout al the whole peere. And by reason of that pycke it may be knowne aboue al other Ilandes, and there we were becalmed the .xx. day of Nouember, from fyve of the clocke in the mornynge, vntyl foure of the clocke at after noone.

*Grancanaria.*  
*Fortisventura.*  
The Iland of  
*Gomera*.

*Teneriffa.*  
Snowe.

Betweene *Gomera*, and *Cape de las Barbas*.



The .xxii. day of Nouember, vnder the Tropicke of Cancer, the Sunne goeth downe West and by South. Vpon the coast of *Barbarie* .xxv. leagues by *North Cape blanke* at thre leagues of the mayne, there is .xv. sadome, and good shelly groundes, & land among, and no streames, and two small Ilandes standynge in the .xxii. degrees & a terce.

The coast of  
*Barbarie*.  
*Cape blanke*.

From *Gomera* to *Cape delas Barbas* is an hundred leagues, and our course was South and by East. The sayde *Cape* standeth in .xxii. and a halfe: and all that coast is flatte .xvi. or .xvii. sadome deepe. Vnt. or. viii. leagues of from the ryuer de Oro to *cape de las Barbas*, there vse many *Spaniards* and *Portugales* to trade for fshynge, durynge the moneth of Nouember: and al that coast is very lowe landes. Also we went from *cape de las Barbas* south south west, and south west and by south, tyl we brought our seluck in .xx. degrees and a halfe, reckonynge our selues. vii. leagues off, and that was the least shoales of *cape Blanke*.

The ryuer of de  
Oro.

Then we went South, vntill we brought our selues in thyrtyen degrees, reckonynge our selues twentie and fyue leagues of. And in fyfciene degrees, we did reare the crossiers, and we myght haue reared them sooner if we had loked for them. They are not ryght a Crosse in the moneth of Nouember, by reason of the myghtes.

The Crossiers  
or crosse flatted.



## The seconde viage to Guinea.

nyghtes are shoyt there. Nevertheless we had the syght of them the .xxix. day of the sayde moneth at nyght.

**Rio Grande.**

The first of December our thytene degrees, we set our course South and by East, vntyl the fourth day of December at twelue of the clocke the same day. Then we were in niene degrees and a terce, reckonyng our selues thyttye leagues of the sholes of the ryuer called *Rio Grande*, beyng West South west of them: the whiche sholes be thyttye leagues long.

The fourth of December, we began to set our course South-east, we beyng in syxe degrees and a halfe.

The nienth day of December we set our course East South-east: the fourteenth day of the sayde moneth, we set our course East. we beyng in syue degrees and y halfe, reckonyng our selues thyttye and syxe leagues from the coast of *Guinea*.

**Cape Mensurado.**  
The ryuer of  
*Sesto*.

The .xix. of the sayde moneth, we set our course East and by North, reckoning our selues .xviii. leagues distant from *Cape Mensurado*, the sayde *Cape* beyng East North east of vs, and the ryuer of *Sesto* beyng East.

The .xxi. day of the sayde moneth, we sel with *Cape Mensurado* to the Southeast, about two leagues of. This *Cape* may be easely known, by reason the rysyng of it is like a Porpoise head. Also toward the Southeast there are three trees, whereof the Eastermost tree is the hyghest, and the myddlemost is lyke a hie stacke, and the Southermost lyke vnto a Gibet: and bypon the mayne, are foure or syue hygh bylles rysyng one after an other lyke rounde boommokes or byllockes. And the Southeast of the three trees, is three trees lyke a byandiertyple: and all the coast along is wytye land. The sayde *Cape* standeth within a litle in syxe degrees.

The .xxii. of December, we came to the ryuer of *Sesto*, and remayned there vntyll the .xxix. day of the sayde moneth. Here we thought it best to send before vs the pynnelle to the ryuer of *Dulce*, called *Rio Dulce*, that they myght haue the begynnyng of the market before the commyng of the *John*.

**The ryuer of  
*Sesto*.**  
*Rio Dulce*.

At the ryuer of *Sesto*, we had a Tonne of graynes. This ryuer standeth in .vi. degrees, lackyng a terce. From the ryuer of *Sesto* to *Rio Dulce*, is .xxv. leagues. *Rio Dulce* standeth in syue degrees and a halfe. The ryuer of *Sesto* is easly to be known, by reason



reason there is a ledge of rockes on the South east parte of the Rode. And at the entyrng into the haven, are syue or sixe trees that beare no leaues. This is a good harborowe, but very narrow at the entrance into the ryuer. There is also a rocke in the hauens mouth ryght as you enter. And all that coast betweene Cape de Monte, and cape de las Palmas, lyeth Southeast and by East, Northwest and by West, being three leagues of the shore. And you shall haue in some places rockes two leagues of : and that betweene the ryuer of Sesto and cape de las Palmas.

Cape de monte.

Cape de las Palmas.

Betweene the ryuer of Sesto & the ryuer Dulce is .xxv. leagues: and the high lande that is betweene them both, is called Cakado, being eight leagues from the ryuer of Sesto. And to the South eastwarde of him, is a place called Shaugro, and an other called Shyaue or Shauo, where you may get freshe water. Of this Shyaue, lyeth a redge of rockes: and to the Southeastwarde, lyeth a heblande called Croke. Betweene Cakado and Croke is .x. or ten leagues. To the Southeastwarde of, is a harborowe called saint Vincent: Ryght ouer agaynst saint Vincent, is a rocke vnder the water, two leagues and a halfe of the shore. To the Southeastwarde of that rocke you shall see an Ilande about three or foure leagues of: this Ilande is not paste a league of the shore. To the East Southeast of the Ilande, is a rocke that lyeth aboue the water, and by that rocke goeth in the ryuer of Dulce, which you shall know by the sayde ryuer and rocke. The Northwest syde of the haven, is flatte lande, and the Southeast syde thereof, is lyke an Ilande, and a bare place without any trees, and so is it not in any other place.

The land of Cakado.

Shauo.

Croke.

Saint Vincentes harborowe.

The ryuer Dulce.

In the Rode, you shall fynde in xliiij. fadomes, good wydes and lande, beyng the markes of the Rode to byng the Ilande and the Northeast lande together, and here we Ankered the last of December.

The thirde day of January, we came from the ryuer of Dulce.

Note that cape de las Palmas, is a fayre high lande, but some lowe places thereof by the water. You looke lyke redde clifles with whyppe strakes lyke wyres, a cable length a peece, & this is to the East parte of the cape. This cape is the Southermost lande in all the coast of Guinea, and standeth in foure degrees and a litle.

Cape de las Palmas.

The coast of Guinea.

Pg. 4

The

Eden. The decades.  
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## The second vyage to Guinea.

The coast from Cape de las Palmas to Cape Trepoyntes, or the tres Puntas, is sayde and cleare without rocke or other daunger.

Twentie and fyue leagues from Cape de las Palmas, the lande is hygher then in any place, vntyl we come to Cape Trepoyntes. And about ten leagues before you come to Cape Trepoyntes, the lande ryleth styl hygher and hygher, vntyl you come to Cape Trepoyntes. Also before you come to the sayde Cape, after other fyue leagues to the Northwest part of it, there is certayne broken grounde, with vno great rockes, and within them in the byghe of a bay, is a castel called Arra, pertaineing to the kyng of Portugale. You shal know it by the sayd rockes that lye of it: for there is none suche from Cape de las Palmas to cape Trepoyntes. This coast lyeth East & by North, West & by South. From Cape de las Palmas to the sayd castel, is fourscore and fyteene leagues. And the coast lyeth from the sayd castel to the westermost point of the Trepoyntes, Southeast and by South, Northwest and by North. Also the westermost popnt of the Trepoyntes is a low land, lying halfe a myle out in the sea: and vppon the innermoste necke to the land ward, is a tuft of trees, & there we arriued the eleuenth day of January.

The castell of Arra.

The towne of Samua.

The twelf day of January, we came to a towne called Samua or Samua, beyng .liii. leagues from Cape Trepoyntes toward East Northeast. Betwene Cape Trepoyntes and the towne of Samua, is a great ledge of rockes a great way out in the sea. We continued foure dayes at that towne: & the captayne thereof woulde needs haue a pledge a shore. But when they receiued the pledge, they kept him still, & woulde graffiche no more, but that of theyr ordinance at vs. They haue two or three peeces of ordinance and no more. The .xvi. day of the sayde moneth, we made reckonyng to come to a place called Cape Corea, where captayne Don Lbon dwelleth, whose men entertayned vs frendly. This Cape Corea is foure leagues Eastwarde of the castell of Mina, or ther wysse called La mina or Castello de mina, where we arriued the .xviii. day of the moneth. Here we made sayle of all our cloth, sauing two or thre packages.

The pledge was for John poke his newt.

Cape Corea.

The castell of mina pertaineing to the kyng of Portugale.

The .xxi. day of the same moneth we weighed anchor, and departed from thence to the Trinitie, whiche was .lii. leagues

Calb



Eastwarde of vs, where she solde her wares. Then they of the  
 Trinitie wylled vs to go Eastwarde of that viii. or .ix. leagues,  
 to sell part of theyr wares, in a place called *Perecow*, and an other  
 place named *Perecow Grande*, being the easternmost place of  
 both these, whiche you shall knowe by a great rounde hylle neere  
 vnto it, named *Monte Rodondo*, lying westward from it, and by  
 the water syde are many hygh palme trees. From hence dyd  
 we set forth homewarde the .xxii. day of February, and plyed by  
 alongest tyll we came within .vi. or .viii. leagues to *Cape Trea-  
 pointes*. About .viii. of the clocke the .xx. day at afternoone, we  
 dyd cast about to seawarde: and beware of the *tyrrantes*, for  
 they wyl deceiue you sore. Whosoener shall come from the  
 coaste of *Mina* homewarde, let hym be sure to make his way  
 good west, vntill he reckon hym selfe as farre as *Cape de las Pal-  
 mas*, where the currant setteth alwayes to the eastwarde.  
 And within .xx. leagues eastwarde of *Cape de las Palmas*,  
 is a ryuer called *De los Potos*, where you may haue freshe  
 water and balasse enough, and plentie of Iuery or Elephantes  
 teeth. This ryuer standeth in four degrees, and almost two  
 terces. And when you reckon your selfe as farre shotte as *Cape  
 de las Palmas*, being in a degree, or a degree and a halfe, you may  
 go west, & west by north, vntill you come in thre degrees: and  
 then you may go west north west, and north west and by west,  
 vntill you come in fyue degrees, and then north west. And in  
 the .vi. degrees, we met northerly wyndes, and great rooeping  
 of tydes. And as we coulde iudge, the currantes went to the  
 north north west. Furthermore betweene *Cape de Monte* and  
*Cape verde*, go great currantes which deceiue many men.

The .xxii. dape of Apryll, we were in .viii. degrees and  
 two terces: and so we ranne to the north west, hauyng the  
 wynde at northeast and east northeast, and sometymes at east;  
 vntill we were at .xxiii. degrees and a terce, whiche was on  
*Maye dape*. And so from .xxiii. and two terces, we had the  
 wynde at east and east northeast, and sometymes at east south  
 east: and then we reckened the *Illandes* of *Cape Verde* east  
 southeast of vs, we iudgyng our selues to bee .xxviii. lea-  
 gues off. And in .xx. and .xxi. degrees, we had the wynde  
 more easterly to the southward then before. And so we ran  
 to

*Perecow,  
 Perecow  
 grande.*

*Monte rodondo.*

*The currantes*

*From Mina  
 homewarde.*

*Rio de los Po-  
 tos.*

*Iuerpe.*

*Cape de las  
 Palmas.*

*Currantes.*



## The second vyage to Guinæ.

The Ile de  
Flores.

to the Northwest & north northwest, and sometymes north & by west and north, untill we came into .xxxi. degrees, where we reckoned our setues a hundred and fourescore leagues southwest, and by south of the Island de Flores or de los Flores, and there wee met with the wynde at south southeast, and set our course northeast.

In .xxiii. degrees, we had the wynde at the South and south-west, and then we set our course north northeast, and so we ranne to .xl. degrees, and then we set our course northeast, the wynde being at the southwest, and hauyng the Ile de Flore East of vs, and .xvii. leagues of.

The Ile of  
Corno.

In .xli. degrees, we met with the wynde at Northeast, and so we ranne northwestwarde, then we met with the wynde at the west northwest, and at the west within .vi. leagues, runnyng toward the northwest, and then we cast about, and lape northeast, untill we came in .xlii. degrees, where wee set our course East northeast, iudgyng the Ile of Corno south and by west of vs, and .xxvi. leagues distant from vs.

A remembrance that the .xxi. day of May, we communed with John Kase, and he thought it best to goe northeast, and iudged him selfe .xxv. leagues Eastwarde to the Ile de Flore, and in .xxix. degrees and a halfe.

Where they  
lost the sight of  
the North  
starre.  
Howe the com-  
passe doeth  
varie.

Note that in the fourth day of September, vnder nine degrees, we lost the sight of the north starre.

Note also, that in the .xlv. degrees, the compasse is varied .viii. degrees to the West.

Item, in .xl. degrees, the compasse dyd vary .xv. degrees in the whole.

Item, in .xxx. degrees and a halfe, the compasse is varied .v. degrees to the West.

Be it also in memorie, that two or thre dayes before we came to cape Trepointes, the pynnesse went alonge the shore, thin- kyng to sell some of our wares, and so we came to Anker thre or foure leagues west and by south of the cape Trepointes, where we left the Trinitie.

The Pymrose.

Then our pynnesse came aboode with all our men: the Pynnesse also tooke in more wares. They tolde me moreouer that they would goe to a place where the Pymrose was, and had receyued muche golde at the first vyage to these parties, and

Eden. The decades.  
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and tolde me furthermoze that it was a good place: but I fearing a brigantine that was then vppon the coast, byd wey and follow them, & left the Trinitie about foure leagues of from vs, and there we rode agaynst that towne foure dayes: so that Martine by his owne desire, and assent of some of the Commissioners that were in the pmisselle, went a shoze to the towne, and there John Berin went to trafique from vs, being thre myles of trafeking at an other towne. The towne is called *Samma* or *Samua*, for *Samua* and *Sammaterra*, are the names of the two first townes, where we did traficke for golde, to the Northeast of cape *Trepaints*.

The towne  
of *Daninia*.  
Golde.

Hetherto continueth the course of the vyage, as it was described by the sayd Pilot. Now therfore I wil speake somewhat of the countrey and people, and of such thinges as are brought from thence.

They brought from thence at the last vyage, foure hundred pound weight and odde of gold, of .xxii. Carrattes and one graine in finenesse: also .xxxvi. buttes of graynes, and about two hundred and fyftie Elephantes teeth of all quantities. Of these, I sawe and measured some of .ix. spannes in length, as they were crooked. Some of them were as bygge as a mans thpygh above the knee, and weyed about foure scope and tenne pounce weight a peece. They say that some one hath been seene of a hundred and .xxv. pounce weyght. Other there were which they call the teeth of calues, of one or two or thre peeres, whereof some were a foote and a halfe, some two foote, and some thre, or moze, according to the age of the beast. These great teeth or tuskes, growe in the upper iawe downwarde, and not in the nether iawe vppwarde, wherein the paynters and arras woorkers are deceived. At this last vyage was brought from *Guinea* the head of an Elephant, of suche huge bygnesse, that only the bones or crauwe thereof, besyde the nether iawe and great tuskes, weyghed about two hundred weyght, and was as muche as I coulde well lyfte from the grounde: insomuche that considering also heerewith the weyght of two suche great teethe, the nether iawes with the lesse teeth, the tongue, the great hanging eares, the bygge and long snoute or troonke, with all the fleshe, haynes, and skynne, with all other partes belonging to the whole head, in my iudgement it coulde wey little lesse then

Golde foure  
hundred  
weight.  
Graynes.  
Eleuantes  
teeth.

The head of an  
Elephant.

Dy. llii.

fyue



## The second vyage to Guinea.

spue hundred weight. This head dyuers haue seene in the house of the woorthie merchant s<sup>r</sup> Andrewe Iudde, where also I saw it, and beheld it, not onely with my bodily eyes, but much more with the eyes of my mynde and spirite, considered by the woorkes, the cunnyng and wysedome of the workemaister without which consideration, the sight of suche straunge and wonderfull thinges may rather seeme curiosities, then profitable contemplations.

The contain-  
plations of  
Gods workes.

The description  
and properties  
of the Elephant

The Elephant (whiche some call an Oliphante) is the biggest of all foure footed beastes, his forelegges are longer then his hynder, he hath ankles in the lower parte of his hynder legges, and spue toes on his feete vndiuided, his snoute or troonke is so long, and in suche forme, that it is to him in the steede of a hande: for hee neyther eateth nor dlynketh but by bypnyng his troonke to his mouth, therewith hee helpeth by his maister or keeper, therwith he ouerthroweth trees. Besyde his two great tuskes, he hath on euery syde of his mouth foure teethe, wherewith he eateth and gryndeth his meate: eyther of these teethe, are almost a spanne in length, as they growe along in the iawe, and are about two inches in heygth, and almost as much in thiknesse. The tuskes of the Male are greater then of the Female: his tongue is very litle, and so farre in his mouth, that it can not be seene: of all beastes they are most gentle and tractable, for by many sundry wayes they are taught, and doe vnderstande: insomuche that they learne to doe due honour to a Kynge, and are of quicke sense and sharpenesse of wyte. When the Male hath once seasoned the Female, he neuer after toucheth her. The Male Elephant lyueth two hundred peeres, or at the least one hundred and cwentie: the Female almost as long, but the floure of theyr age, is but .lx. peeres, as some wyte. They can not suffer wynter or colde: they loue ryuers, and wil often goe into them by to the snoute, wherewith they blow and snuffe, and playe in the water: but swymme they can not for the weyght of theyr bodies. Plinie and Solinie wyte, that they vse none adulterie. If they happen to meete with a man in wyldernesse beyng out of the way, gently they will goe before him, and bypnyng him into the playne waye. Joyned in battayle, they haue no small respecte vnto them that be wounded: for they bypnyng them that are hurte or weary into the middle

Eden. The decades.  
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ble of the army to be defended: they are made come by drinkeing  
the tuske of harley. They haue continual war agaynst Dragons, Debate be-  
which desire theyr blood, bycause it is very colde: and therefore the- torene the Ele-  
Dragon lying awayte as the Elephant passeth by, wyndeth his phant and the  
eayle (being of exceeding length) about the hynder legges of the Dragon.  
Elephant, and so slepyng him, thrusteth his head into his troonke  
and exhausteth his breath, or els byteth him in the eare, where-  
vnto he can not reache with his troonke, and when the Elephant  
waxeth saynte, he falleth downe on the Serpent, beyng nowe  
full of blood, and with the poysse of his body breaketh him: so  
that his owne blood with the blood of the Elephant, runneth  
out of him myngeled togeather, which beyng colde, is congealed  
into that substance which the Apothecaries call *Sanguis Draco-* *Sanguis Dra-*  
*nis*, (that is) Dragons blood, otherwyle called *Cinnabaris*, *conis*,  
though there be an other kynde of *Cinnabaris*, commonly called *Cinnabaris*,  
*cinoper* or *vermilion*, which the painiers vse in certaine colours.

They are also of thre kyndes, as of the maryshes, the plaines,  
and the mountaynes, no lesse differypg in conditions. *Philos- Three kyndes*  
*tratus* wyreth, that as much as the Elephant of *Libia* in bygnesse of *Elephantis*,  
passeth the houle of *Nysea*, so muche doeth the *Elephantis* of  
*India* exceede them of *Libia*: for of the *Elephantis* of *India*,  
some haue been scene of the heyght of .ix. cubites: the other doe  
so greatly feare these, that they dare not abyde the sight of them.  
Of the *Indian Elephantis*, only the *Pales* haue tuskes, but  
of them of *Ethiopia* and *Libia*, both kyndes are tusked: they are  
of dyuers heyghtes, as of .xii. .xiii. and .xiiii. doydantes, euery do-  
ydant being a measure of niene ynches. Some wyte that an Ele-  
phant is bygger then thre wylde Oren or Buffes. They of *In-*  
*dia* are blacke, or of the colour of a Housle, but they of *Ethiope* or  
*Guinea*, are browne: the hyde or skynne of them all, is very harde,  
and without heare or bystels: theyr eares are two doydantes  
broad, and theyr eyes very litle. Our men sawe one bypnyng at  
a ryuer in *Guinea*, as they sleped into the lande.

Of other properties and conditions of the Elephant, as of  
theyr marueylous docilitie, of theyr fyght and vse in the war-  
res, of theyr generation and chastitie, when they were fyrste  
scene in the theatres and triumphes of the Romans, howe  
they are taken and tamed, and when they caste theyr tuskes,

Pp. liii.

with



## The second vyage to Guinea.

with the vse of the same in medicine, who so desireth to knowe, let him reade Plinie, in the viii. booke of his naturall historie. He also wyteth in his xii. booke, that in olde tyme they made many goodly woorkes of Iuery or Elephants teeth as tables, tressels, postes of houses, rayles, lattices for windowes, Images of their goddes, and diuers other thinges of Iuery, both coloured and bicoloured, & intermyxt with sundry kyndes of precious woods, as at this day are made certayne Chayres, Lutes, and Virginales. They had suche plentie thereof in olde tyme, that (as far as I remember) Iosephus wyteth, that one of the gates of Hierusalem was called *Porta Eburnea*, (that is) the Iuery gate. The whynesse thereof was so much esteemed, that it was thought to represent the naturall saynesse of mans skynne: in somuche that such as went about to set forth (or rather corrupt) naturall beautie with colours and paynting, were reprooued by this prouerbe, *Ebur atramento candofacere*, that is, to make Iuery whyte with ynke. The Doctres also, describving the sayne neckes of beautifull virgins, call them *Eburnea colla*, that is, Iuery neckes. And to haue sayde thus muche of Elephantes and Iuery, it may suffice.

Now therfore I wil speake some what of the people and theyr maners, and maner of lyving, with also an other brieue description of Africa. It is to vnderstande, that the people which nowe inhabite the regions of the coast of Guinea, and the mydd partes of Africa, as *Libia* the inner, and *Nubia*, with diuers other great and large regions about the same, were in olde tyme called *Ethiopes* and *Nigrite*, which we now call *Moors*, *Moorens*, or *Negros*, a people of beastly lyving, without a God, laue, religion, or common wealch, and so scorched and vexed with the beate of the sun, that in many places they curse it when it ryseth. Of the regions and people about the inner *Libia* (called *Libia Interior*) *Gemma Pbrsius* wyteth thus.

*Libia Interior*, is very large and desolate, in the which are many horrible wyldernes and mountaynes, replentished with diuers kyndes of wyld and monstrous beastes and Serpentes. From *Mauritania* or *Barbaria* toward the South is *Getulia*, a rough and saluage region, whose inhabitants are wyld and wanderyng people. After these folowe the people

Eden. The decades.  
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people called *Melanogetuli* and *Pharusi*, whiche wander in the  
 wyldernesse, carping with them great gourdies of water. The *Ethiopes*.  
*Ethiophians*, called *Nigrite*, occupie a great part of *Africa*, and *Nigritia*.  
 are extended to the *West Ocean*. Southwarde also they reach  
 to the ryuer *Nigritus*, whose nature agreeth with the ryuer of *The ryuer Bi-*  
*gnis of Sen-*  
*negā.*  
*Nilus*, soasmuch as it is increased and diminished at the same  
 tyme, and byngeth forth the lyke beastes as the *Crocodile*.  
 By reason whereof, I thinke this to be the same ryuer whiche  
 the *Portugales* call *Senega*: For this ryuer is also of the same  
 nature. It is furthermore marueylous and very strange that  
 is sayde of this ryuer: And this is, that on the one syde thereof, *A strange thyn*  
 inhabitauntes are of hyghe stature and blacke, and on the o-  
 ther syde, of bytome or tawnye coloure, and lowe stature, whiche  
 thynge also our men confyrme to be true. There are also other  
 people of *Libia* called *Garamantes*, whose women are common: *Garamantes.*  
 for they contracte no matrimonte, neyther haue respects to  
 chastitie. After these are the nations of the people called *Pyrei*,  
*Satiodaphnite*, *Odrangi*, *Mimaces*, *Lynxamate*, *Dolopes*, *Agangine*, *People of*  
*Libia.*  
*Leuce Ethiopes*, *Xilice Ethiopes*, *Calcei Ethiopes*, and *Nubi*.  
 These haue the same situation in *Ptolomie* that they nowe geue  
 to the kyngdome of *Nubia*. Here are certayne *Christians*  
 vnder the donunon of the great Emperour of *Ethiopia*, cal-  
 led *Piester John*. From these towarde the west, is a great  
 nation of people called *Apbricerones*, whose region (as farre  
 as may bee geathered by coniecture) is the same that is nowe  
 called *Regnum Orguene*, consynnyng vppon the east partes of  
*Guinea*. From hence Westwarde, and somewhat towarde the  
 North, are the kyngdomes of *Gambra* and *Budomel*, not farre  
 from the ryuer of *Senega*. And from hence towarde the inlande  
 regions, and along by the sea coast, are the regions of *Ginoia*  
*of Guinea*, which we commonly call *Gynnee*. On the West  
 syde of these regions towarde the Ocean, is the cape or poynt  
 called *Gabouerde*, or *Caput viride* (that is) the greene cape, to  
 the whiche the *Portugales* first directe theyr course when they  
 sayle to *America* or the lande of *Brasile*. Then departyng  
 from hence, they turne to the ryght hande towarde the quarter  
 of the wynde called *Garbino*, whiche is betwene the west and the  
 south. But to speake somewhat more of *Ethiopia*. Although *Ethiopia.*  
 there



## The second viage to Guinea.

The Ilande of  
Meroe.

The queene of  
Saba.

Piester Iohn  
Emperour of  
Ethiopia.

People of the  
east syde of  
Africa.

Ethiophagi.

People with  
out heades.

Myrrae.  
Azania.

Regnum  
Melinde.

Ethiopia In-  
terior.

Whyte Ele-  
phantes.

there are many nations of people so named, yet is Ethiopia chiefly diuided into two partes, whereof the one is called Ethiopia vnder Egypte, a great and ryche region. To this part pertaineth the Ilande of Meroe, imbaled rounde about with the streames of the ryuer Nilus. In this Ilande women reigned in olde tyme. Iosephus writeth, that it was somtyme called Sabea, and that the queene of Saba came from thence to Hierusalem, to heare the wyledome of Salomon. From hence towarde the East, reigneth the sayde Christian Emperour Piester Iohn, whom some call Papa Iohannes, and other saye that he is called Pean Iuan (that is) great Iohn, whose Empire reacheth farre beyonde Nilus, and is extended to the coastes of the redde sea and Indian sea. The myddle of the region is almost in the 66. degrees of longitude, and .xii. degrees of latitude. About this region inhabite the people called Clodu, Rysophagi, Babilonij, Axiunite, Molili, and Molibe. After these is the region called Trogloditica, whose inhabitants dwell in caues and denmes; for these are theyr houses, and the flesh of serpents theyr meate, as writeth Plinie, and Diodorus Siculus. They haue no speache, but rather a grymmyng and chattering. There are also people without heades, called Blemines, hauyng theyr eyes and mouth in theyr breste. Lyketwyle Strucophagi, and naked Ganphasantes Satyrs also, which haue nothpyng of men but onely shape. Doreouer Oripei, great hunters. Mennonnes also, and the region of Smyrnophora, which bringeth forth myrrae. After these is the regio of Azania, in the which many Elephantes are founde. A great part of the other regions of Afrike that are beyond the Equinoctiall line, are nowe ascribed to the kyngdome of Melinde, whose inhabitants are accustomed to traffike with the nations of Arabie, and theyr kyng is loyned in frendshyp with the kyng of Portugale, and payeth tribute to Piester Iohn.

The other Ethiopie, called *Ethiopia Interior* (that is) the inner Ethiopie, is not yet knowne for the greatnesse thereof, but onely by the sea coastes: yet is it described in this maner. First from the Equinoctiall towarde the South, is a great region of Ethiopians, which bringeth forth whyte Elephantes, Tigers, and the beastes called *Rhinocerontes*. Also a region that bringeth forth plentie of Cinamome, lying betwene the branches



branches of Nilus. Also the kyngdome of Habesh or Habesha, a region of Christian men, lying both on this side and beyonde Baballa. Nilus. Here are also the Ethiopians, called *Tebebiophagi* (that is) such as lyue only by fyre, & were sometymes subdued by the warres of great Alexander. Furthermore the Ethiopians called *Rhassii*, and *Anthropophagi*, that are accustomed to man flesh, inhabite the regions neare vnto the mountaynes called *Montes Luna*, (that is) the mountaynes of the Moone. *Gaza*, is vnder the Tropicke of Capricorne. After this, foloweth the front of Affrike, the Cape of Buena Speranza, or *Caput Bone Spei*, (that is) the Cape of good hope, by the which they passe that sayle from Spaine to Calicut. But by what names the Capes and gulfes are called, forasmuche as the same are in euery globe and carde, it were here superfluous to rehearse them.

Some saye that Affrica was so named by the Grecians, because it is without colde. For the Greeke letter *Alpha*, or *A*, signifyeth ytuacion, voyde, or without: and *Phrice*, signifyeth colde. For in deede although in the streedes of wynter, they haue a cloudy and tempestuous season, yet is it not colde, but rather smotheryng hotte, with also hotte shewes of rayne, and some-where suche scorchyng wyndes, that whac by one meanes and other, they seeme at certayne tymes to lyue as it were in forna-ces, and in maner alreedy halfe way in Purgatorie or hell. *Græma Phrisius* wyrteth, that in certayne partes of Affrica, (as in *Atlas* the greater) the ayre in the nyght season is seene syngyng, with many strange syers and flames rplyng in maner as byghe as the Moone: and that in the element are sometyme hearde as it were the sounde of pyppes, trumpettes, and drummes: Which noises may perhaps be caused by the vehement and sundry motions of suche fyre exhalations in the ayre, as we see the lyke in many experiences wrought by fyre, ayre, & winde. The holownesse also, & diuers reflexions and breaking of the cloudes, may be great causes hereof, beside the vehement cold of the middle region of the ayre, wherby the said fyre exhalations, ascendyng thither, are sodenly strycken backe with great force: For euén conuision and dayly experience teacheth vs, by the whysslyng of a burning Torche, what noise fyre maketh in the ayre, & much more where it stryueh when it is inclosed with ayre, as appeareth in gunnes, and

*Acethiophagi.**Anthropophagi.**Montes Luna.**Gazatia.**Cape bone**Spei.**Aphrica with-  
out cold.**The wynter of  
Affrica.**Flames of fyre  
& noise in the  
ayre.**The middle  
region of the  
ayre is cold.**The stryde of  
elementa-*



## The seconde viage to Guinea.

and as the like is seene in only airc enclosed, as in Dygen pipes, and such other instrumentes that go by winde. For wynde (as say the Philosophers) is none other then airc vehemently moued, as we see in a payre of bellaines, and such other.

Some of our men of good credit that were in this last blage to Guinea, affirme earnestly that in the night season they felt a sensible heate to come from the beames of the Moone. The which thyng, although it be strange and insensible to vs that inhabite colde regions, yet doth it stand with good reason that it may so be, forasmuche as the nature of starres and planettes (as wytteth Plinie) consisteth of fyre, and conteyneth in it a spirite of life, which can not be without heate.

And that the Moone geueth heate bypon the earth, the Prophet David seemeth to confirme in his. Cxxi. psalme. where speakyng of such men as are defended from euils by goddes protection, he sayeth thus: *Per diem Sol non exuret te, nec Luna per noctem.* That is to say, In the day the Sunne shall not burne thee, nor the Moone by nyght.

They say furthermoze that in certayne places of the sea, they saw certayne streames of water, which they call spoutes, fallyng out of the ayre into the sea, and that some of these are as byg as the great pylers of Churches: Insomuch that sometymes they fall into shypys, and put them in great daunger of drownyng. Some phantasye that these should be the Caractes of Heauen, whiche were all opened at Noes fludde. But I thynke them rather to be such fluxions and eruptions as Aristotle in his booke *de Mundo* saith, to chaunce in the sea. For speakyng of suche strange thynges as are seene often tymes in the sea, he wytteth thus. Oftentymes also euen in the sea are seene euaporations of fyre, and suche eruptions and breakyng forth of springs, that the mouthes of ryuers are opened, Whylepooles, and fluxions are caused of such other vehement motions, not only in the myddest of the sea, but also in creekes and streygthtes. At certayne tymes also, a great quantitie of water is sodenly lyfted vp and carryed about with the Moone. &c. By whiche wordes of Aristotle it doth appeare that suche waters may bee lyfted by in one place at one tyme. and sodenly fall downe in an other place at an other tyme. And hereunto perhappes pertaineth

Wynde.

The heate of the Moone.

The nature of the starres.

Spoutes of water falling out of the airc.

Caractes of heauen.

Mehement motions in the sea.



It that Rycharde Chaunceller tolde me that he hadde Sebastian Cabot repute, that (as farre as I remember) epyther about the coastes of Brasile or Rio de Plata, his shyppe or pinnelle was suddaynly lyfted from the sea, and cast vpon lande, I wotte not howe farre. The whiche thyng, and suche other lyke wonderfull and straunge woorkes of nature whyle I consyder, and call to remembraunce the narrownesse of mans vnderstandyng and knowledge, in comparyson of her myghtie power, I can but crause to marueyle and confesse with *Plinie*, that nothyng is to her impossible, the leaste parte of whole power is not yet knowne to men. Many thynges moze our men sawe and consydered in this vyage, worthy to be noted, whereof I haue thought good to put some in memorie, that the reader may aswell take pleasure in the varietie of thynges, as knowledge of the hystorie. Among other thynges therefore touchyng the maners and nature of the people, this may seeme straunge, that theyr princes and noble men vse to pounce and rase theyr skynnes with pyetie knottes in dyuers formes, as it were branched damaske, thynkyng that to be a decent ornamēt. And albeith they go in maner all naked, yet are many of them, and especially their women, in maner laden with collars, brasseletes, hoopes, and chaines, epyther of golde, copper, or Iuery. I my selfe haue one of theyr brasseletes of Iuery, waying two pound and .vi. ounces of Troy weyght, whiche make .xxxviii. ounces: this one of theyr women byd weare vpon her arme. It is made of one whole peece of the byggest part of the tooth, turned and somewhat carued, with a hole in the myddest, wher in they put theyr handes to weare it on theyr arme. Some haue of euery arme one, and as many on theyr legges, wher with some of them are so galbed, that although they are in maner made lame therby, yet wyl they by no meanes leaue them of. Some weare also on theyr legges great shackels of byghe copper, whiche they thynke to be no lesse comely. They weare also collars, brasseletes, garlandes, and gyrdels, of certayne blew stones lyke beades. Lykewyse some of theyr women weare on theyr bare armes certayne foresleeues, made of the plates of beaten golde. On theyr fingers also they weare ringes, made of golden wyres, with a knotte or wrethe, lyke vnto that which chyldren make in a rying of a rythe. Among other thynges of

is straunge  
thyng.

The power of  
nature.

They rase  
theyr skynnes.

As it is well known.

A brasselet.

Shackels.

Ringes.



## The seconde viage to Guinea.

**Dogs chaires  
of golde.**

of gold that our men bought of them for exchange of their wares; were certayne dogges chaires and collers.

They are very ware people in they bargaynyng, and wyl not lose one sparke of golde of any value. They vse weyghtes and measures, and are very circumspect in occupying the same. They that shall haue to do with them, must vse them gently: for they wyl not traffike or bypnyng in any wares if they be euill vlen. At the fyrst vpage that our men had into these parties, it so chaunced, that at theyr departure from the fyrst place where they byd traffike, one of them eyther stole a muske catte, or tooke her away by force, not mistrustynge that that shoulde haue bynden they bargaynyng in an other place whither they intended to go. But for all the hast they coulde make with full sayles, the same of theyr mysusage so preuented them, that the people of that place also, offended thereby, would bypnyng in no wares: Insomuche that they were enforced eyther to restore the cat, or pay for her at theyr price, before they coulde traffike there.

**A musk cat.**

**Their houses.**

Theyr houses are made of foure postes of trees, and covered with bowes.

**Their feeding**

Theyr comen feeding is of rootes, and suche fyshes as they take, whereof they haue great plenty. There are also such fleeing fyshes as are seene in the sea of the West Indies. Our men salted of theyr fyshes, hoppyng to prouide store thereof: but they wolde take no salte, and must therefore be eaten soorthwith as some saye. Howe be it, other asserme that if they be salted immediately after they be taken, they wyl last vncorrupted .x. or .xii. dayes. But this is moze straunge, that part of such flesch as they carped with them out of England, and putrified there, became swete againe at their returne to the clime of temperate regions.

**A strange  
shyng.**

**Their bread.**

They vse also a strange makynge of bread, in this maner. They grynde betwene two stones with theyr handes as muche coyne as they thynke may suffice theyr familie; and when they haue thus brought it to floure, they put thereto a certayne quantitie of water, and make thereof very thin dough, which they stich vpon some post of theyr houses, where it is baked by the heate of the Sun: So that when the master of the house or any of his family wyl eat thereof, they take it downe, and eat it.



They haue very fayre wheate, the eare whereof is two handes  
 fullen in length. and as bygge as a great Bulrush, and almost  
 foure inches about where it is byggest. The stemme or straw,  
 seemeth to be almost as bygge as the litle spnger of a mans hande,  
 or litle lesse. The graynes of this wheate are as bygge as our pen-  
 son, rounde also. and very whyte, and somewhat shynnyng. Iphe  
 pearles that haue lost theyr colour. Almost all the substance of  
 them turneth into floure, and maketh litle bryanne or none. I  
 told in one eare two hundred and threescore graynes. The eare  
 is inclosed in thre blades longer then it selfe. and of two ynches  
 broade a peece. And by this fruitfulnessse the Sunne seemeth  
 partly to recompence such greefes and molestacions as they o-  
 therwyse receiue by the feruent heate thereof. It is doubtlesse  
 a worthy contemplation to consiuer the contrary effectes of the  
 Sunne: or rather the contrary passions of suche thynges as re-  
 ceiue the influence of his beames, eyther to theyr hurt or bene-  
 fyte. Theyr drynke is eyther water, or the iuice that droppeth  
 from the cut branches of the barren Date trees, called *Palmites*.  
 For eyther they hang great gourdies at the sayde branches eue-  
 ry euening, and let them so hang all night, or els they let them  
 on the ground vnder the trees, that the droppes may fall therein.  
 They say that this kynde of drynke is in taste muche like vnto  
 whey, but somewhat sweeter, and more pleasaunt. They cut the  
 branches every euening, because they are seared by in the day by  
 the heate of the Sunne. They haue also great Beanes as bygge  
 as chestnuts, and very hard with a shel in the skade of a hulke.  
 Many thynges more myght be sayde of the maners of the peo-  
 ple, and of the woonders and monstrous thynges that are en-  
 gendred in *Africke*. But it shall suffice to haue sayde thus much  
 of suche thynges as our men partly sawe, and partye brought  
 with them.

And whereas before speaking of the fruite of graynes, I  
 described the same to haue holes by the syde (as in verde is (as  
 as it is brought hither) yet was I afterward enformmed, that  
 those holes were made to put srynges or wyngges throughe  
 the fruite, thereby to hang them vp to drye at the Sunne. They  
 growe not past a foote and a halfe, or two foote from the  
 ground, and are as red as blood when they are gathered.

The



## The seconde voyage to Guinea.

The graynes them selues, are called of the physicians, *Grana Paradisi*.

Shelles that  
close to hyppes.

At theyr commyng home, the keeles of theyr hyppes were marueylously ouergrown with certayne shelles of two inches length and more, as thicke as they coulde stande, and of suche hyggenesse that a man may put his thumme in the mouthes of them. They certaynely affirme that in these there groweth a certayne symy substance, whiche at the length syppling out of the shell and falling in the sea, becommeth those foules which we cal Barnacles. The lyke shelles haue been seene in hyppes returnyng from *Iselands*, but these shels were not past halfe an inche in length. Of the other that came from *Guinea*, I saw the *Pyrmrose* lying in the Docks, and in maner couered with the sayd shelles, which in my iudgement shoulde greatly hynder her sayling. Theyr hyppes were also in many places eaten with the wormes called *Bromas*, or *Bissas*, whereof mention is made in the *Decades*. These creepe betweene the planks, whiche they eate through in many places.

Barnacles.

Thomas.

A secrete.

Among other thynges that chaunced to them in this viage, this is worthy to be noted. that whereas they sayled thither in seven weekes, they coulde returne in no lesse space then twentie weekes. The cause whereof they say to be this: That about the coast of *Cabo Verde*, the wind is ener at the East, by reason whereof they were enforced to sayle farre out of theyr course into the mayne Ocean, to fynde the wynde at the West to bying them home. There died of our men at this last viage about twentie and foure, whereof many died at theyr returne into the clyme of the colde regions, as betweene the *Illandes* of *Soria* and *Englande*. They brought with them certayne blacke slaves, wherof some were tall and strong men, & coulde well agree with our meates and drynkes. The colde and moyst ayre doth somewhat offend them. Yet doubtlesse men that are borne in hotte regions, may better abyde colde, then men that are borne in colde regions may abyde heate, forasmuche as vehement heate resolueth the radicall moysture of mens bodies, as colde constraineth and preserueth the same.

The death of  
our men.

Cold may be  
better abiden  
then heate.

This is also to be considered as a secrete woork of nature, that throughout all *Affrick* vnder the Equinoctiall line, and  
near

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neare about the same, on both sydes, the regions are extreme hotte, and the people very blacke. Whereas contrarily such regions of the West Indies as are vnder the same tyne, are very temperate, and the people nether blacke, nor with curle and shorte wooll on theyr heades, as haue they of Affrike, but of the colour of an Olyue, with long and blacke heare on their heades: the cause of whiche varietie is declared in dyuers places in the Decades.

It is also woorthie to be noted that some of them that were at this vyage tolde me: That is, that they overtooke the course of the Summe, so that they had it North from them at noone, the xiiii. day of Marche. And to haue sayde thus muche of these vyages, it may suffice.

### Of the Dooues of the Ilande of Madera.

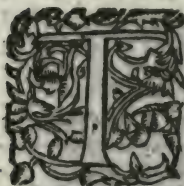


*C*adamas wytteth, that before the Portingales came to this Ilande, it was overgrown with trees, and inhabited, yet were there many beastes, and great plentie of Dooues, which were verie without feare of men, because they had neuer scene any men before, nor yet were accustomed to be put in feare: insomuche that they tooke styll whyle snares were put about theyr neckes with long roddes and poles: the whiche thyng he sayeth, he hath also scene in other Ilandes. There are many rype men in this Ilande, and great aboundance of fleshe, because the whole Ilande is in maner one gardeyne.



## The second vyage to Guinea.

Of the Ilande of Saint Thomas, vnder  
the Equinoctiall line.



The chiefe occupation and liuing of the inhabitants of this Ilande, is the making of suger, which they sell secretly to the shippes that come for it out of Spaine and Portugale, laden with buttes of meale and flour, also wyne, oyle, cheese, leather, swoordes, cresses of glasse, beades, certeyne scaruels of the fine white earth called *Porcellana*, of the whiche are made the earthen dishes of the woorkes of *Malolica*. And if it were not that suche victualles and prouissions were brought them out of Spaine and Portugale, the whyte merchantes which dwell in that Ilande (parteynyng to the dominion of the kyng of Portugale) should not be able to lyue there, forasmuch as they are not accustomed to eate such meates as doe the *Ethiopians* and *Negros*. And therefore the Portugales which inhabite this Ilande, haue certayne blacke slaues of *Guinea*, *Benin*, and *Manicongo*, whiche they set to tyll and labour the grounde, and make suger. Among these whyte inhabitants, there are many riche men, which haue 150. or 200. and some 300. blacke slaues of men and women, to tyll the grounde, and doe other laborious woorkes. This Ilande was discovered a hundred yeres since, by the navigations of the Portugales, and was vnknewen to the olde writers. It lyeth in the great gulf of *Affrike*, in the 30. degree of longitude from the *Equinoctiall* to the East, & is in manner rounde. It is of largenesse from syde to syde, *scilicet* Italian myles, (that is to say) one degree. The horizontall line of the Ilande passeth by the two poles, *Artike*, and *Antartike*, and hath euery day equall with the nyght, without any sensible difference, whether the sunne be in *Cancer* or in *Capricorne*. The starre of the pole *Artike*, is there inuisible: but the wardens are seene somewhat to moue about: the starres called the *Crosse* are seene very hygh. Of this Ilande, with the other landes and Mandes lying betweene Portugale and the same, a certeyne pplotte of Portugale hath written a goodly vyage to *Comte Nuno*.

FINIS.

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**The Nauigation and vyages of**  
**Lewes Vertomannus, Gentelman of the cite of**  
**Rome, to the regions of Arabia, Egypte, Persia,**  
**Syria, Ethiopia, and East India, both within**  
**and without the ryuer of Ganges. &c. In the**  
**yeere of our Loyde. 1503. Conteyning**  
**many notable and straunge thinges,**  
**both hystoricall and**  
**naturall.**

*Translated out of Latine into*  
*Englyshe, by Richard*  
*Eden.*

**In the yeere of our Loyd. 1576.**

**3.ii.**

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The Preface of the  
Authour.



Here haue ben many before me, who  
to know the miracles of the worlde,  
haue with diligent studie read dyuers  
Authours which haue written of such  
things. But other giuing more cre-  
dite to the lyuely voyce, haue been  
more desirous to know the same by  
relaton of such as haue traueyled in  
those countreys, & seene such thinges  
whereof they make relation, for that in many bookes, geathered  
of vncertaine aucthoritie, are mixt false thinges with true. Other  
there are so greatly desirous to know the trueth of these thinges,  
that they can in no wyse be satisfied, vntyll by theyr owne expe-  
rience they haue founde the trueth, by voyages and peregrinati-  
ons into straunge countreys and people, to know theyr maners,  
fashions, and customes, with dyuers thinges there to be seene:  
wherein, the only reasyng of bookes, could not satisfie their thirst  
of suche knowledge, but rather increased the same, in so much  
that they feared not with losse of goods and daunger of lyfe  
to attempte great vyages to dyuers countreys, with witnessse  
of theyr eyes to see that they so greatly desired to knowe. The  
whiche thyng among other chaunced vnto me also, For as  
often as in the bookes of hystories and Cosmographie, I  
read of such marueylous thinges whereof they make menti-  
on (especially of thinges in the East partes of the world) there  
was nothyng that coulde pacifie my vnquiet mynde, vntyll  
I had with myne eyes seene the trueth thereof. I knowe that  
some there are indued with hygh knowledge, mountyng vnto  
the heauens, whiche will contempne these our writings, as  
base and humble, bycause we doe not here, after their maner, with  
hygh and subtile inquisition intreate of the motions and dispositi-  
ons of the starres, and geue reason of theyr woorkyng on the  
earth, with their motions, retrogradations, directions, mutati-  
ons, epicycles, reuolutions, inclinacions, diuinations, reflexions,  
and



and suche other parteynyng to the science of Astrologie: which certeynely we doe not condemne, but greatly prayse. But measuring vs with our owne foote, we will leaue that heauie burden of heauen to the strong shoulders of Atlas and Hercules: and only creepynge vppon the earth, in our owne person beholde the situations of landes and regions, with the maners and customes of men, and variable fourmes, shapen, natures, and properties of beastes, frutes, and trees, especiallye suche as are among the Arabians, Persians, Indians, and Ethiopians. And whereas in the searchynge of these thinges, we haue (thanked be God) satisfied our desire, we thinke neuerthelesse that we haue done little, excepte we should communicate to other, such thinges as we haue seene and had experience of, that they lykewyse by the readyng thereof, may take pleasure, for whose sakes we haue written this long and dangerous discourse, of thinges which we haue seene in diuers regions and sectes of men, desirynge nothyng more then that the trueth may be knowne to them that desyre the same.

But what incommodities and troubles chaunced vnto me in these viages, as hunger, thirst, colde, heate, warres, captiuitie, terrours, and diuers other suche daungers, I will declare by the way in theyr due places.

33.iii.

The



The first Chapter, of the nauigation from  
Venice to Alexandria  
in Egypte.



**N** any man shall demaunde of me the cause of this my vpage, certeynely I can shewe no better reason then is the ardent desire of knowledge, which hath moued many other to see the wourde and miracles of God therein. And soasmuch as other known partes of the world, haue heretofore ben sufficiently traueyled of other, I was determyned to visite and describe suche partes as here before haue not been sufficiently knownen: and therefore with the grace of God, and calling vppon his holy name to prosper our enterpryse, departyng from Venice with prosperous wyndes, in fewe dayes we arryued at the citie of Alexandria in Egypte: where the desyre we had to knowe thinges moze straunge and further of, would not permit vs to tarrie long. And therefore departyng from thence, and saylyng by the ryuer of Nilus, we came to the citie of new Babylon, commonly called *Cayrus* or *Alcayr*.

The same was  
also called  
Memphis in  
spine past.

Of the citie named Babylon, or Alcayr,  
a citie of Nilus in Egypt. Cap. 2.



**W**hen we arryued there, I marueyled moze then I am able to say: yet when I approached so neare the citie that I myght wel see into it, it seemed to me much inferiour to the repozte and fame that was thereof: for the greatnesse thereof, seemed nothyng agreeable to the bruite, and appeared no moze in circuite then the citie of Rome, although muche moze peopled, and better inhabited. But the large fieldes of the suburbs haue deceyued many, beyng disperfed with in maner innumerable villages, whiche some haue thought to haue been parts

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part of the citie, whiche is nothyng so. For those villages and dispersed houses, are two or three myles from the citie, and round about it on euery syde. Neyther is it here needefull to spende muche tyme in declaring of theyr maners, or religion, forasmuch as it is well knownen, that all the inhabitantes of those regions are Mahumetans, and Mamalukes, whiche are suche Christians as haue forsaken theyr sayth, to serue the Mahumetans and Turkes: Although commonly they that serued the Soltan of Babylon in tyme past, before the Soltan was ouercome by the Turke, were called *Mamaluchi*, as they that serue the Turke, are called *Lenetzari*. But these Mamaluke Mahumetans, are subiecte to the Soltan of Syria,

Mamalukes.  
Mahumetans.

Heuezari.

Of the cities of Berynto, Tripoli,  
and Antioch. Cap. 3.



The riches, fayrenesse, and magnificence of Babylon aforesayde, and the straunge souldiers Mamalukes, as things knownen, we will now pretermitt. Therfore departing from Babylon, and returnyng to Alexandria, where we agayne entered into our sea, we came to Berynto, a citie on the sea coast of Syria Phenicia, Syria Pheni-

where we spent many dayes. This is inhabited of Mahumetans, and plentifull of all thinges. The sea beatech on the walles of the towne: it is not compassed with walles, but on the West syde towarde the sea. Here founde we nothyng memorizable, but only an olde place ruinate, where they say that Sainct George deliuered the kynges daughter from a cruell Dragon, whiche he slue, and restored her to her father. Departyng from hence, we sayled to Tripoli. This is a citie of Syria, Eastwarde from Berynto two dayes sayling. The inhabitauntes are subiecte to the Lieutenant or gouernour of Syria, and are Mahumetans. The soile is very fertile, and for the great trafique of merchandises, incredibly aboundeth with all thinges. Departyng from thence, we came to the citie Comagen of Syria, commonly called Alepo, and named of our men Antioch.

Sainct George  
and the Dragon.

Tripoli.

Alepo or  
Antioch.

33.iii.

At

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## Lewis Vertomannus.

The mount  
Taurus.  
The mount  
Olympus.  
Azamia.  
Mesopotamia.  
Persia.

It is a goodly citie, situate vnder the mount *Taurus*, and is subiecte to the Lieutenant or Soltan of Babilon. There be the scales or ladders (for so they call them) of the *Turkes* and *Syrians*, for it is neare the mount of *Olympus*. It is a famous marke towne of the *Azamians* and *Persians*. The *Azamians* are people of *Mesopotamia*, neare vnto the *Persians*, & of the religion of *Abraham*. From thence, is the iourney to the *Turkes* and *Syrians*, and especially of them that come from the part of *Mesopotamia*, named *Azamia*.

## Of the cities of Aman and Menin. Cap. 4.

Damasco.



Departing from thence, we came to *Damasco*, in ten dayes iourney. But before you come there, in the myd way, is a citie named *Aman*, where is great aboundance of gossampine or cotton wooll, and all maner of pleasant fruites. Going a little from *Damasco*, the space of fixe myles, is a citie

named *Menin*, situate on the declining of a mountayne. It is inhabited of Christians of the Greeke profession, who also obaye to the gouernour of *Damasco*. There are seene two fayre Temples, which (as the inhabitantes repoyte) were builded by *Helena*, the mother of the Emperour *Constantine*. There are all kyndes of fruites, and goodly Grapes, and Gardens watered with continuall syzyages. Departing from thence, we came to the citie of *Damasco*.

Sainet Helene  
the mother of  
Constantine  
the Emperour.

Of

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Of the citie of Damasco,  
Chap. 5.



It is in maner incredible, and passeth all be-  
leeve, to thinke howe saye the citie of *Damasc*  
*co* is, and how fertile is the soyle. And there-  
fore assured by the marvellous beautie of the  
citie, I remayned there many dayes, that  
learnynge theyr language, I myght knowe  
the maners of the people. The inhabitants

are *Mahumetans* and *Mamalukes*, with also many *Christians*,  
lyvynge after the maner of the *Greekes*. By the way, it shall  
not be from my purpose to speake of theyr *Hexarchatus*: the  
whiche (as we haue sayde) is subiect to the *Lietutenant*, vice-  
roye, or gouernoure of *Syria*, whiche some call *Sorya*. There  
is a very stronge fortreffe or Castell, whiche a certayne *E-*  
*thruscan*, bozne in the citie of *Florence*, buylded at his owne  
charges, while he was there y<sup>e</sup> chiefe *Hexarchatus* or gouernour,  
as appeareth by the flower of a *Lilie* there grauen in marble, be-  
yng the armes of the citie of *Florence*. The citie is compassed  
with a deepe fosse or diche, with foure goodly high towres.  
They passe the dyche with a hangyng brydge, whiche is  
lyfted by or lette downe at theyr pleasure. There is all kynde  
of great artillerie and munition, with also a garde of fyfte  
*Mamalukes*, whiche dayly assyste the gouernoure or captayne  
of the castell, and receyue theyr stipende of the gouernoure  
or viceroye of *Syria*. For some seemed to geue the *Hexarchatus*  
or principate to the sayde *Florentine*, whiche we will declare as  
we haue hearde of thynhabitauntes. They saye that popson  
was once geuen to the *Soltan* of *Syria*: and when he soughe  
for remedie, he chaunced to be healed by the sayde *Florentine*,  
whiche was one of the companie of the *Mamalukes*. After  
whiche good fortune, he grewe dayely in fauoure with the  
sayde Prince, who for rewarde gaue hym that citie: where  
also

*Christians*  
*Greekes*.

*Hexarchatus*  
is a principate  
or gouernment.

The *Soltan* of  
*Syria*.



## Lewes Vertomannus

also the sayde Florentine buylded a Castell, and dyed : whom to this daye the Citizens honour for a sainte, for sauing the lyfe of theyr pynce : after whose death, the gouernment returned to the Syrians . They saye furthermoze that the *Soltan* is well beloued of his lordes and pynces, for that he easely graunteth them principates and gouernementes : yet with condition to paye peerely many thousandes of those peeces of gold which they call *Saraphos* . They that denye to paye the summe agreed of, are in daunger of imminent death . Of the chiefe noble men or gouernoures .x. or .xii. euer assiste the Pynce . And when it pleaseth hym to extorte a certayne summe of golde of his noble men or merchauntes (for they vse great tyrannye and oppression by the iniuries and theste of the *Mamalukes* agaynst the *Mahumetans*) the Pynce geueth two letters to the captaine of the Castell . In the one is contayned, that with an oration he inuite to the Castell suche as pleaseth hym . In the other is declared the mynde of the Pynce, what he demaundeth of his subiectes . When the letters be read, withal expedition they accomplishe his commaundement, be it ryght or wrong, without respecte . This meanes the Pynce inuented to extorte mony . Yet sometymes it commeth to passe, that the noble men are of suche strength, that they wyll not come when they are commaunded, knowyng that the tyrant wyl offer them violence . And therefore oftentimes when they knowe that the captayne of the Castell wyl call them, they flee into the dominions of the Turke . This haue we geathered as touchyng theyr manners, we haue also obserued, that the watchemen in the townes, do not geue warnyng to the garde with lyuely voyce, but with drummes, the one answeryng the other by course . But if any of the watchemen be so sleepe, that in the moment of an houre he aunswere not to the sounde of the watche, he is immediately committed to prison for one whole yeere.

A strange manner to demaund a subside.

Of

Eden. The decades.  
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714



Of suche thynges as are seene in the  
citic of Damasco. Cap. 6.



After that I haue declared the maners of  
the Princes of Damasco, it seemeth agree-  
able to speake of some suche thynges as I  
haue seene there. And therefore to speake  
first of the excellencie and beautie of the ci-  
tie, it is certaynely marueylously wel peo-  
pled, and greatly frequented, and also mar-  
ueylous ryche. It is of goodly buildyng, and exceedeth in abun-  
dance and fruitfulness of all thynges, and respectallie of all  
kynde of victuales, flesh, coine, and frutes, as freshe demesenne  
grapes all the whole yeere: also Pomegranets, Oranges, Ly-  
mons, and excellent Olive trees. Lykewys Roses, both white  
and red, the sayest that euer I sawe: and all kyndes of sweete  
apples, pet peares and peaches very busaury. The cause  
wherof, they say to be to much moysture. A goodly and cleare  
riner runneth about the citie: & therfore in maner in euery house  
are seene fountaynes of curious worke embossed and grauen.  
Theyr houses outwardly are not very beautifull, but inward-  
ly marueylously adourned with variable woorkes of the stone  
called Opbis, or serpentine Marble. Within the towne are ma-  
ny temples or churches, which they call Moscheas. But that  
which is most beautifull of all other, is builded after the maner  
of Sainct Peters church in Rome, if you respect the greatnesse,  
exceptyng this, that in the myddle is no rooffe or conuerture, but  
is all open: but about the rest of the temple, it is altogether  
baulted. There they obserue religiously the bodie of the holy  
Prophet Zacharie. The temple hath also foure great double  
gates of metal, very sayre, and many goodly fountaynes within  
it. There are yet seene the ruins of many decayed houses, which  
were once inhabited by the Christians. Those houses they cal  
Canonicas, and are of woork both carued and imbossed.

Theyr church.

The bodie of  
the Prophet  
Zacharian.

There

Eden. The decades.  
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715



The place of  
the conversion  
of Sainct  
Paule.

There is also to be seene the place where (as they say) our saunt  
our Christ spake to Sainct Paule these wordes, Paule, Paule,  
why doest thou persecute me .*et.* This place is without the ci-  
tie about a myle.

The prison of  
Sainct Paule.

There are buried the Christians that die in the citie. There  
is seene also the Tower in whiche Sainct Paule was commit-  
ted to prison, and toprinth to the wall of the citie. But that place  
of the Tower where Paule was brought forth by the Angell,  
the *Mabumetans* do not attempt to close vp: Saying, that yf it  
be closed ouer nyght, they fynde it open agayne in the morning.  
I saw also there, those houses in the whiche (as they say) Cain  
slue his brother Abel. These are on the other part of the citie  
a myle of, in a certayne valley, yet on the syde of a hyl. But let  
vs nowe retorne to the stranger Solgiers, which they call *Ma-  
maluchos*, and to speake somewhat howe licenciously they lyue  
in that citie.

The place wher  
Cain slue Abel.

Of the Mamelukes of Damasco, Cap. 7.

The Mamma-  
lukes wages.



The *Mamalukes* therefore, are that kynde of  
men, which haue forsaken our fayth, and as  
slaves are bought by the gouernour of Syria.  
They are very actiue, & brought vp both in  
learnynge and warlike discipline, vntill they  
come to great perfection. As wel the litle  
as y great, without respect, receiue stipend  
of the gouernour: which for every moneth amounteth to fyve of  
those peeces of gold which they call *Saraphos*, besyde the meate  
and drynke of them selues and theyr seruantes. and also prouisi-  
on for theyr horses. And the more valiaunt they be, & of greater  
actiuitie, they are hyred for the greater wages. They walke not  
in the citie but by two or thre togeather, for it is counted dis-  
honour for any of them to walke without a companion. And if by  
the waye they chaunce to meete with two or thre women (for  
they lay wapte to cary for them about suche houses whither  
they know the women resort) lycence is graunted them, as they  
by chaunce fynd meete with them, to hyng them into certayne  
taverns, where they abuse them. When the *Mamalukes* attempt

Howe the Ma-  
malukes abuse  
women.



to discover they faces (for they go with they faces covered) they  
 strive with them because they will not be known. But  
 when the *Mamaluks* perswade wantonly to discover them, they  
 saye thus unto them, As it not enough for you that you have  
 abused our bodys as pleaseh you, but that you wyl also discover  
 our faces? Then the *Mamaluks* suffer them to departe. But  
 sometyne it chaunceh, that when they thinke to prostitute the  
 daughter of some gentlemen or noble men, they committe the  
 facte with they owne wyves: whiche thyng chaunced whylest  
 I was there. The women beautifie and garnishe them selues  
 as muche as any. They use sylken apparell, and couer them  
 with cloth of golampine, in maner as fyne as sylke. They weare  
 white buskins, and shooes of red or purple coloure. They  
 garnyshe they heades with many icwelles and eareynges, and  
 weare rynges and brassettes. They mary as often as  
 them lysteth: for when they are weary of they first maryage,  
 they go to the chiefe puelle of their religion (whom they call  
*Cady*) and make request to hym to be diuorced from they first  
 maryage. This diuorsment in they language is called *Tala-*  
*car*: whiche graunted by the hygh Priest or Bysshop, they be-  
 gyn newe maryages. The lyke libertie is also graunted to  
 the husbannes. Some thinke that the *Ad abnoretans* haue fyve  
 or fyve wyues togeather, which I haue not observed: but  
 as farre as I coulde perceyue they haue but two or thre.  
 They eate openly, specially in the martes or fappes, and there  
 messe they all they meates. They eate hoeses, Cammelles,  
 Bylles, Goates, and suche oiber beastes. They haue great a-  
 bundaunce of freshe cherie. They chafsell mylke, dyue about  
 with them xl. or l. Goates, whiche they hyng into the houses of  
 them that wyl lye mylke, euen by into they chambers, al-  
 though they be thre rooves hygh, and there mylke them, to haue  
 it freshe and newe. These Goates haue they eares a spanne  
 long, many daddes or pappes, and are very fruitefull: There  
 is great abundaunce of mulberomes, for sometymes there are  
 scene xx. or xxx. Cammelles laden with mulberomes, and yet  
 in the space of thre dayes they are all solde. They are  
 brought from the mountaynes of *Armenia*, and from *Asia* the  
 lesse, whiche is now called *Turchia* or *Natolia*, or *Anatolia*.

The women of  
Damasco.

Change of  
husbannes and  
wyues.

The *Adab-*  
*noretans* wyues.

Goates mylke.

Mulberomes.  
As the lesse  
nowe named  
Natolia or  
Turchia.

The

Eden. The decades.  
Bancroft Library.

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The *Mabumetans* vse long vestures and loose, both of sylke and cloth. The most part vse hole of gossamyrine cloth, and wyper shoes. When any of the *Mabumetans* by chaunce meete with any of the *Mamalukes*, although the *Mabumetan* be the woorthyer person, yet geueth he place and reuerence to the *Mamaluke*, who otherwyle woulde geue hym the Bastonage, and beate hym with a staffe. The *Christians* also keepe there many ware houses of merchaundies, where they haue dyuers sortes of sylkes and veluet: but the *Christians* are there euyl entreated of the *Mabumetans*.

*Christians of  
Damasco.*

The iorney from Damasco to Mecha, and of the  
maners of the Arabians. Chap. 8.



After that I haue largely spoken of Damas-  
co, I wyl proceede to the rest of my byage.  
Therefore in the yeere of our lorde. 1503. the  
eighe daye of the moneth of Apryll, when I  
had hyred certayne Cammelles (which they  
call *Carananas*) to go to Mecha, and being  
then ignorant of the customes and maners  
of them in whose compaigne I shoulde go, I entred familiaritie  
and frendshyppe with a certayne captayne *Mamaluke*, of them  
that had forsaken our sayth, with whom being agreed of  
the pryce, he prepared me apparell lyke vnto that whiche the  
*Mamalukes* vse to weare, and geuyng me also a good horse, ac-  
compained me with the other *Mamalukes*. This (as I haue  
sayde) I obtayned with great cost, and many gyftes whiche I  
gaue hym. Thus enterpyng to the iorney, after the space of thre  
dayes, we came to a certayne place named *Mezaris*, where we  
remayned thre dayes, that the merchauntes which were in our  
company myght prouide thynges necessarie, as specially Ca-  
mels, and dyuers oether thynges. There is a certayne Prince  
whom they cal *Zambe*, of great power in the countrey of *Arabia*,  
he had thre brethren and foure chyldren. He norreth fourtie  
thousand horses, ten thousand mares, & foure thousand Camels.

*Caranana: a  
compaignie of  
Cammels.*

*Mamaluchi  
renegadi.*

*Mezaris.*

*The prince  
Zambe in  
Arabia.*

Eden. The decades.  
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The countrey where he keepeth the herdes of these beastes, is large, of two dayes iorney. This Prince Zambai, is of so great power, that he keepeth warre with the Sultan of Babylon, the gouernour of Damasco, and the prince of Ierusalem at once. In the tyme of haruest and gatheryng of frutes, he is geuen wholly to praye and robbing, and with great subtiltie deceyvethe the Arabians: for when they thynke hym to be a myle or two of, he is with them sodenly betymes in the mornyng: and smadyng theyr landes, carryeth away theyr frutes, Wheate, and Barlye, euen as he syndeth it in the sackes: and so lyueth continually day and nyght with suche incursions. When his Hares be weered with continuall rummyng, he resteth a while: and to refreche them, geueth them Camelles mylke to drynke, to coole them after theyr great labour. These Hares are of such marueylous swiftnesse, that when I presently sawe them, they seemed rather to flee then to runne. Note also that these Arabians ryde on horses only couered with certayne clothes or matres, and weare none other vesture then only an inward coate, or peticoate: for weapon, they vse a certayne long Dart of Reedes, of the length of ten or twelue cubites, poynted with Iron (after the maner of Nauelyns) and frynged with sylke. When they attempt any incursions, they marche in suche order, that they seeme to go in troupes: they are of despicable and litle stature, and of coloure betweene yealow and blacke, which some call *Olinastro*. They haue the voyces of women, and the beare of theyr head long and blacke, and layde out at large. They are of greater multitude then a man woulde beleue, and are among them selues at continuall stryfe and warre. They inhabit the mountaynes, and haue certayne tymes appoynted to robberye: for this purpose they obserue especially the tyme, when they are certayne of the passage of the Pilgrymes and other that iorney that way to *Macha*, then like cheecies they lye in the way and robbe them. When they make these theeuish inuasions, they bryng with them theyr wyues, chyldren, families, and all the goodes they haue. Theyr houses they put vpon the Camelles, for other houses haue they none, but lyue onlye in tentes and pauplyons as do our Souldiers.

The Prince of Ierusalem.

A Prince a cheile.

Hares.

The Arabians lyue by robberye.

Houses borne on Camels backs. Tentres and pauplyons.

Suche



Suche tabernacles are made of blacke wooll, and that rough and splichy. But to retorne to our viage. The eleuenth day of April, departed from *Mezaris* a company of Camels (which companie they call the *Carauana*) to the number of. xxxv. thousand, with fourtie thousand men. But we were no more then three score persons, of whom the *Mamalukes* had taken the charge to guyde and garde vs, and the *Carauana* of our companie, whiche the *Mamalukes* diuided into thye parties, as some in the fronte, other in the myddell of the army, and other in a wyng after the maner of a halfe Hoone, inclosyng the whole armie: for in this order march the peregrines which iozney in these regions, as hereafter we wpll further declare. But you shall first vnderstand that *Damasco* is from *Mecha* fourtie dayes and fourtie nyghtes iozney. Departyng therefore from *Mezaris*, we continued our iozney that day, vntill the. xlii. houre of the day. Then our Captayne and guide *Azmirs*, after he had geuen the watch woorde and signe, commaunded that euerye man shoulde rest and remayne in the place where the signe shoulde be geuen them. Therefore as soone as they hearde the signe by the sound of a Trumpet, they stayed, and after they had unburdened theyr Camels, spent thire two houres to victual them selues and theyr beastes: then the Captayne geuyng a newe signe, chargyng theyr Camelles agayne, they departed speedly from thence. Every Camell hath at one feedyng syue Barly loaves, rawe and not baked, as bygge as a Pomegranate. Takyng Hoyle, they continued that iozney the daye and nyght solowpyng, vntill xli. houres of the day, and at that houre they obserue the order whiche we haue spoken of heretefore. Every eyght daye they drinke water by dyggyng the grounde or lande: by the way neuerthelesse somewhere are founde Welles and Seruernes. Also euery eyght daye, they rest theyr Camelles two dayes to recouer theyr strength. The Camelles are laden with incredible Burdens, and double charge: that is to meane, the burden of two great Pyles. They drynke but once in thye dayes.

This for feare  
of the Arabis  
ans,

From Damasco  
to Mecha.

Perhaps with  
the sounde of a  
Hoyle or  
Trumpet.

Water.

The Burden of  
the Camelles.

Of



Of the strength and valiantnesse of the  
Mamalukes. Cap.9.



When they tary and rest them at the waters  
asorelayde, they are euer enforced to conflict  
with a great multitude of the Arabians: but  
the battayle is for the most parte without  
bloodshed. For although we haue often  
tymes fought with them, yet was there on-  
ly one man slayne on our parte: for these A-  
rabians are so weake and feeble, that threescore Mamalukes,  
haue often put to the worst fyftie thousande Arabians. For these  
feeble Arabians, whiche are called Pagani, are not in strength  
or force of armes to be compared to the Mamalukes, of whose  
actiuitie I haue serue great experience: among the whiche this  
is one. A certayne Mamaluke layde an Apple vppon the head  
of his seruant, & at the distance of about. xii. or. xiiii. paces, stroke  
it of from his head. I sawe ykewyse an other, who ryding on  
a sadled horse with full course (for they vse saddles as we doe)  
ooke of the saddle from the horse styll runnyng: and for a space  
bearyng it on his head, put it agayne on the horse, styll continu-  
ing his full course.

The feeblenesse  
of the Arabians  
and  
Pagans.

The actiuitie  
of the Mamalukes.

Of the cities of Sodoma and Go-  
morra. Cap.10.



Assyng the iourney of twelue dayes, we  
came to the playne or valley of Sodoma and  
Gomorra, where we founde it to be true  
that is written in holy scripture: for there  
yet remayne the ruynes of the destroyed  
citie, as witnesse of Gods iudgement. We may  
asseyme that there are three cities, and eche  
of them situate on the declining of three hylls: and the ru-  
ines doe appeare about the heygth of thre or foure cubites.  
There is yet seemly to worke there what, lyke blood, or rather  
lyke

Aaa.i.

Eden. The decades.  
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The redde waxe myrte with earth . It is easie to beleue that  
 those men were infected with most horrible vices, as testifieth  
 the baren, drye, filthie, and unhollome region, bitterly without  
 water . Those people were once fedde with *Manna* : but when  
 they abused the gift of God, they were sore plagued . Depart-  
 yng twentie myles from these cities, about thirtie of our com-  
 pany perished for lacke of water, and ouers other were ouer-  
 whelmed with sande . Goyng somewhat further forwarde, we  
 founde a little mountayne, at the foote whereof we founde wa-  
 ter, and therefore made our abode there . The day folowynge  
 early in the mornynge, came vnto vs xliiii. thousande Arabi-  
 ans, askyng money for the water which we had taken. We an-  
 swered that we would paye nothyng, bycause it was gyuen vs  
 by the goodnesse of God. Immediately we came to hand strokes.  
 We geatherynge our selues togeather on the sayde mountayne,  
 as in the safest place, bled our Camelles in the steepe of a bul-  
 warke, and placed the merchautes in the myddest of the ar-  
 my (that is) in the myddest of the Camelles, whyle we fought  
 manfully on euery syde . The battayle continued so long, that  
 water fayled both vs and our enemies in the space of two dayes.  
 The Arabians compassed about the mountayne, cryng and  
 threatenynge that they would breake in among the Camelles : at  
 the length to make an ende of the conflicte, our Captayne as-  
 semblyng the merchautes, commaunded a thousande and two  
 hundred peeces of golde to be giuen to the Arabians : who when  
 they had receyued the money, sayde that the summe of ten thou-  
 sande peeces of golde should not satisfie them for the water which  
 we had drawen . Whereby we percepued that they began fur-  
 ther to quarell with vs, and to demaunde some other thing then  
 money . Wherevpon incontinent our Captayne gaue com-  
 maundement, that whosoever in all our companie were able  
 to beare armes, should not mount vppon the Camelles, but  
 should with all expedition prepare them selues to fyght . The  
 day folowynge in the mornynge, sendynge the Camelles before,  
 and inclosynge our army, beyng about thre hundred in num-  
 ber, we met with the enemies, and gaue the onset . In this  
 conflicte, we lost only a man and a woman, and had none other  
 domage : we slue of the Arabians a thousande and fyue hun-  
 dred.

Manna, turne  
 ned in bitter  
 plagued.

Lacke of wa-  
 ter.

We did not  
 doubt.  
 So did they  
 haue with the  
 Philistines.

So doeth the  
 Turke his ar-  
 my.



died. Whereof you neede not marueyle, if you consider that they are unarmed, and weare only a thynne loose vesture, and are besyde almost naked: theyr horses also beyng as well furnished, and without saddles, or other furniture.

Of a mountayne inhabited with Iewes,  
and of the citie of Medinathalhabi,  
where Mahumet was buried.

Cap. II.



In the space of eyght dayes, we came to a mountayne whiche concepneth in circuite ten or twelue myles. This is inhabited with Iewes, to the number of fyue thousande, or thereabout. They are of very little stature, as of the heyght of fyue or sixe spannes, and some muche lesse. They haue

Iewes Pigamet.

small bodies lyke women, and of blacke colour, yet some blacker then other: They feede of none other meate then Goates flethe. They are circumcised, and deny not them selues to be Iewes. If by chaunce any Mahumetan come into their handes, they slay him alwyse. At the foote of the mountayne, we founde a certayne hole, out of the whiche flowed aboundaunce of water. By synndyng this oportunitie, we laded sixtiene thousand Camels: which thynge greatly offended the Iewes. They wandred in that mountayne, scattered lyke wynde Goates or Whickettes, yet durst they not come downe, partly for feare, and partly for hatred agaynst the Mahumetans. Beneath the mountayne, are scene seuen or eyght thorne trees, very sayre, and in them we founde a payre of Turke Doves, which seemed to vs in maner a miracle, haupng before make so long iournyes, and save neyther beast nor soule. Then procedyng two dayes iourney, we came to a certayne citie named Medinathalhabi: foure myles from the sayd citie, we founde a well. Heere the Caranans (that is, the whole bearde of the Camelles) rested.

The citie of Medinathalhabi.

Eden. The decades.  
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And remayning here one day, we washed our selues, and chaunged our shertes: the more freshly to enter into the cite: it is well peopled, and conteyneth about thre hundred houses, the walles are lyke bulwarkes of earth, and the houses both of stone and bricke. The soile about the cite, is bitterly barren, except that about two myles from the cite, are seene about fyfte pa'me trees charbeare Dates. There, by a certayne garden, runneth a course of water falling into a lower playne, where also passingers are accustomed to water theyr Camelles. And heere oportunitie now serueth to confute the opinion of them whiche thynke that the Arke or Toombe of wicken Mahumet in Mescha, to hang in the ayre, not bozne by with any thng. As touching which thng, I am bitterly of an other opinion, and as firme this nyether to be true, nor to haue any lykenesse of trueth, as I presently behelde these thynges, and sawe the place where Mahumet is buried, in the sayde cite of Medinat albabi: for we tarried there thre dayes, to come to the true knowledg of all these thynges. When wee were desirous to enter into theyr Temple (which they call Meschita. and all other churches by the same name) we coulde not be suffered to enter, without a companion, litle or great. They taking vs by the hande, brought vs to the place where they saye Mahumet is buried.

The Toombe  
of Sepulchre  
of Mahumet.

Mahumet  
was not buried  
in Mescha.

Of the Temple or Chapell and  
Sepulchre of Mahumet and  
of his feloes.

Cap. 12.



This Temple is baulde, and is a baulde  
paled in length, and fourscore in breadth:  
the entry into it, is by two gates: from the  
spere, it is covered with thre vaultes, it is  
bozne by with xiii. hundred columnes or pil-  
lers of white bricke, there are seene hanging  
lamps about the number of. 3. thousande.

From

Eden. The decades.  
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From the other part of the Temple in the first place of the *Mes-  
chita*, is seene a Tower of the circutte of fyue pases, vaulted on  
euery syde, and couered with a cloth of silke, and is bozne by with  
a grate of copper curiously wrought, and distant from it two  
pases: and of them that goe thither, is seene as it were through  
a lattesse. Towarde the lefte hande, is the way to the Tower,  
and when you come thither, you must enter by a narrower gate.  
On euery side of those gates or doozes, are seene many bookes in  
maner of a Librarie, on the one syde. xx. and on the other syde  
xxv. These contayne the filthie traditions and lyfe of Mahumet  
and his fellowes: within the sayde gate, is seene a Sepulchre  
(that is) a digged place, where they say Mahumet is buried and  
his felowes, which are these, *Nabi, Bubacar, Othomar, Aumar, Nomorhetæ*  
and *Fatoma*: But Mahumet was theyr chiefe Captayne, and *Turcarum*.  
an Arabian bozne. *Hali*, was sonne in lawe to Mahumet, for he  
tooke to wyfe his daughter *Fatoma*. *Bubacar*, is he who they say  
was exalted to the dignitie of a chiefe counsellor and great go-  
uernour, although he came not to the hygh degree of an Apostle  
or prophet, as byd Mahumet. *Othomar*, and *Aumar*, were chiefe  
Captaynes of the army of Mahumet. Euery of these haue their  
proper bookes of theyr factes and traditions. And hereof pro-  
ceedeth the great dissention and discorde of religion and maners  
among this kynde of filthie men, whyle some confirme one doc-  
trine, and some an other, by reason of theyr diuers sectes of pa-  
trons, Doctours, and saintes, as they call them. By this meanes,  
are they marueylously diuided among them selues, and lyke  
beastes kyll them selues, for such quarelles of dyuers opinions,  
and all false. This also is the chiefe cause of warre betweene  
the *Sophie of Persia* and the great *Turke*, beyng neuerthelesse  
both Mahumetans, and lyue in mortall hatred one agaynst the  
other, for the mayntenance of theyr sectes, Saintes, and  
Apostles, whyle euery of them thynketh theyr owne to bee  
best.

Mahumets  
Librarie.

This *Hali*, our  
men that haue  
been in Persia,  
call *Mortus*.  
*Hali*. That is,  
Saint *Hali*.  
Disorde and  
sectes of religi-  
on among the  
Mahume-  
tans, Turkes,  
and Persians.

Note.

Such come,  
such chaffe.  
Not only as  
mong Turkes  
and Persians,  
Sed,

Ann. iii.

OF

Eden. The decades.  
Bancroft Library.



Of the Secte of Mahumet,  
Cap. 13.



Now will we speake of the maners and sect of Mahumet. Understande therefore, that in the highest part of the Towre aforesayd, is an open rounde place. Now shall you vnderstande what craite they vsed to deceiue our Carauans. The first euenyng that we came thither to see the Sepulchre of Mahumet, our Captaine sent for the chiefe priest of the Temple to come to him: and when he came, declared vnto him that the only cause of his commyng thither, was to visite the Sepulchre and bodie of *Nabi*, by which woord, is signified the Prophet Mahumet: and that he vnderstoode that the price to be admitted to the sight of these mysteries, should be foure thousande Saraphes of golde. Also that he had no parentes, neyther brothers, sisters, kinsfolkes, chyldren, or wyues, neyther that he came thither to buye merchaundies, as spices, or *Baccar*, or *Nardus*, or any manner of precious Jewelles: but only for very zeale of religion and saluation of his soule, and was therefore greatly desirous to see the bodie of the Prophet. To whom the priest of the Temple (they call them *Side*) with countenance lyke one that were distraught, made aunswere in this maner, Darest thou with those eyes with the which thou hast committed so many horrible sinnes, desyre to see him by whose sight God hath created heauen and earth: To whom agayne our Captayne aunswered thus, My Lorde, you haue sayde truly: neuerthelesse I pray you that I may fynde so much fauour with you, that I may see the Prophet: whom when I haue seene, I will immediately thrust out myne eyes. The *Side* aunswered, O Prince, I will open all thynges vnto thee. So it is, that no man can denye but that our Prophet dyed heere, who if he would myght haue dyed at *Mecca*: But to shewe in him selfe a token of humilitie, and thereby to gyue vs example to followe

*Nabi*, is the name of Mahumet. A great price for vile merchandies.

Suche people suche vyldest.

My lorde bishop of Mecha

It seemeth that they know not where he was buried.



Iolue him, was willing rather heere then elsewhere to be-  
 parte out of this worlde, and was incontinent of Angelles The denyll he was.  
 bozne into heauen, and there receyued as equall with them.  
 Then our Captayne sayde to him, Where is Iesus Christ  
 the sonne of Marie? To whom the Side answered, At the  
 feete of Mahumet. Then sayde our Captayne agayne: It Christ at the feete of Mahumet.  
 sufficeth, it sufficeth, I will knowe no more. After this,  
 our Captayne coming out of the Temple, and turning  
 him to vs, sayd, See (I pray you) for what goodly stuffe I would  
 haue payde thre thousande Daraphes of golde: The same  
 daye at euening, at almost thre a clocke of the nyght, ten or  
 twelue of the Elders of the secte of Mahumet entred into  
 our *Cayanana*, whiche remayned not paste a stone cast from the  
 gate of the citie. These ranne hyther and thither, crying lyke  
 madde men, with these wordes, Mahumet the messenger and  
 Apostle of God, shall ryse agayne. O Prophet, O God, Ma- Mahumet shall ryse. &c. with Juda.  
 humet shall ryse agayne, haue mercy on vs God. Our Cap-  
 tayne and we all rayled with this crye, tooke weapon with all  
 expedition, suspecting that the Arabians were come to robbe  
 our *Cayanana*: We asked what was the cause of that exclama-  
 tion, and what they cryed: for they cryed as doe the Christi-  
 ans, when sodeynly any marueylous thyng chaunceth. The  
 Elders answered, Salve you not the lyghtnyng whiche shone  
 out of the Sepulchre of the Prophet Mahumet. Our Cap- Falfe miracles to confirme falfe religion.  
 tayne answered, that he sawe nothyng, and we also beyng de-  
 maunded, answered in lyke maner. Then sayde one of the olde  
 men, Are you slaues? That is to say, bought men: mea-  
 nyng thereby *Mamelukes*. Then sayde our Captayne, We are  
 in deede *Mamelukes*. Then agayne the olde man sayde, You Neophiti.  
 my Lordes, can not see heauenly thinges, as beyng *Neophi-*  
*ti*, (that is) newly come to the fayth, and not yet confirmed  
 in our religion. To this our Captayne answered agayne, Sic ne respon-  
 O you madde and insensate beastes, I had thought to haue gi- des pontifici.  
 uen you thre thousande peeces of golde, but now, O you  
 dogges, and progenie of dogges, I will gyue you nothyng.  
 It is therefore to bee vnderstoode, that none other thynnyng  
 came out of the Sepulchre, then a certayne flame which the  
 pyllys caused to come out of the open place of the Towre spoken  
 Aaa, iiii. of



of here before, whereby they would haue deceyued vs. And therefore our Captaine commaunded that thereafter none of vs should enter into the Temple. Of this also we haue most true experience, and most certaynely assure you, that there is neyther Iron or Steele, or the Magnes Stone that should so make the toombe of Mahumet to hange in the ayre, as some haue falsely imagined: neyther is there any mountayne nearer then foure myles: we remayned here thye dapes to restrehe our company. To this citie, victualles and all kynde of coyne is brought from Arabia Felix, and Babylon or Alcayr, and also from Ethiopie, by the redde sea, whiche is from this citie but foure dapes iourney.

The iourney to Mecha.  
Cap. 14.



After that we were satisfied, or rather wearied, with the filchinesse and lothesomenesse of the trumperyes, deceites, trifles, and hypocrites of the religion of Mahumet, we determined to goe forward on our iourney: and that by guiding of a pylot, who myght directe our course with the mariners bore or compasse, with also the carde of the sea, euen as is used in saylyng on the sea. And thus bendyng our iourney to the West, we founde a very fayre well or fountayne, from the which flowed great aboundance of water. The inhabitantes asseyme that Sainct Marke the Euangelist was the aucthour of this fountayne by a miracle of God, when that region was in maner burned with incredible drynesse. Here we and our beastes were satisfied with drynke. I may not here omit to speake of the sea of lande, and of the daungers thereof. This was founde of vs before we came to the mountayne of the Jewes. In this sea of sand we trauelled the iourney of thye dapes and nightes: this is a great brode plaine, all couered with white sande, in maner as small as flour: If by euill fortune it so chaunce that anye trauaple

The table that  
Mahumets  
Toombe hange  
in the  
ayre.

Journey on  
the lande by  
carde and com-  
passe as on the  
sea.

The fountaine  
of Sainct  
Marke the  
Euangelist.

The sea of  
sande.  
More fabu-  
lous.



## Lewes. Vertomannus

of here before, whereby they would haue deceyued vs. And therefore our Captaine commaunded that thereafter none of vs should enter into the Temple. Of this also we haue most true experience, and most certaynely assure you, that there is neyther Iron or Steele, or the Magnes stone that should so make the toombe of Mahumet to hange in the ayre, as some haue falsely imagined: neyther is there any mountayne nearer then foure myles: we remayned here three dayes to refreische our company. To this citie, victualles and all kynde of corne is brought from Arabia Felix, and Babylon or Alcayr, and also from Ethiopia, by the redde sea, whiche is from this citie but foure dayes iourney.

### The iourney to Mecha. Cap. 14.



After that we were satisfi'd, or rather wearied, with the filchynesse and locheshomynesse of the trumperyes, deceytes, trifles, and hypocrites of the religion of Mahumet, we determined to goe forward on our iourney: and that by guiding of a pylot, who myght directe our course with the mariners bore

Journey on  
the lande by  
carde and compasse  
as on the  
sea.

The fountaine  
of Sainct  
Marke the  
Euangelist.

The sea of  
sande.  
Mare fabu-  
losum.

or compasse, with also the carde of the sea, euen as is vsed in sayplyng on the sea. And thus bendyng our iourney to the West, we founde a very fayre well or fountayne, from the which flowed great aboundance of water. The inhabitantes assure that Sainct Marke the Euangelist was the aucthour of this fountayne by a miracle of God, when that region was in maner burned with incredible drynesse. Here we and our beastes were satisfi'd with drynke. I may not here omit to speake of the sea of sande, and of the daungers thereof. This was founde of vs before we came to the mountayne of the Jewes. In this sea of sand we trauesed the iourney of three dayes and nightes: this is a great brode plaine, all couered with white sande, in maner as small as flour: If by euill fortune it so chaunce that any trauele

Eden. The decades.  
Bancroft Library.



travaille that way southward, If in the meane time the wind come to the north, they are ouerwhelmed with sande. And although they shoulde haue prosperous wynde, yet are they so inuolued with sande, that they scatter out of the way, and can scarcely see the one the other .x. pases of. And therefore thinhabitans tra- uayling this way, are inclosed in cages of woodde, bozne with Camels, and lyue in them, so passyng the iorney guided by pilots with maryners compasse and card, euen as on the sea, as we haue sayde. In this iorney also many peryshe for thirst, and many for dyynkyng to muche, when they fynde suche good waters. In these sandes is founde *Momia*, whiche is the flethe of such men as are drowned in these sandes, and there dyed by the heate of the Sunne: So that those bodyes are preserued from putrification by the drynesse of the sand: and therefore that dye flethe is esteemed medicinable. Albeit there is an other kynde of more pretious *Momia*, which is y<sup>e</sup> dyed and embalmed bodies of kynges and princes, whiche of long tyme haue been preserued dye without corruption. When the wynde bloweth from the northeast, the sand riseth, & is dyuen against a certayne moun- tayne which is an arme of the mount *Sinai*. There we found cer- tayne pylers artificially wrought, whiche they call *Ianuan*. On the lefte hande of the sayde mountayne, in the toppe or rydge thereof, is a denne, and the entrie into it, is by an Iron gate. Some sayne that in that place *Mahumet* lyued in contempla- tion. Here we heard a certayne horrible noyse and crye: for pas- syng the sayde mountayne, we were in so great daunger, that we thought neuer to haue escaped. Departyng therefore from the fountayne, we continued our iorney for the space of .x. dayes: And twyse in the way fought with fyfte thousande *Arabians*, and so at the length came to the citie of *Mecha*, where al thinges were troubled by reason of the warres betweene two brethren, contendyng whiche of them shoulde possesse the kyngedome of *Mecha*.

*Momia.*

*Momia of  
kynges bodies  
embalmed.*

*Mont Sinai.*

*The den where  
Mahumet li-  
ued in contem-  
plation.*

*Mecha,  
The kingdom  
of Mecha.*

Of



Of the fourme and situation of the citie of  
Mecha : and why the Mahumetans  
resort thither .Cap .15.

Mecha, whi-  
che Abrahaim  
Giteluo calls  
beth Mesca.



Nowe the tyme requireth to speake some  
what of the famous citie of *Mecha*, or *Mec-  
ca*, what it is, howe it is situate, and by  
whom it is gouerned . The citie is very  
fayre and well inhabited , and contayneth  
in rounde fourme syxe thousande houses, as  
well buylded as ours , and some that cost  
thre or foure thousande peeces of golde : it hath no walles,  
About two furlongs from the citie is a mount, where the way is  
cutte out, whiche leadeth to a playne beneath . It is on euery  
syde fortified with mountains, in the stead of walles or bulwarks,  
and hath foure entries . The gouernour is a *Soltan*, and one of  
the foure brethren of the progenie of *Mahumet* , and is subiect  
to the *Soltan* of Babylon, of whom we haue spoken before : His  
other thre brethren be at continuall warre with hym . The  
xviii. daye of Maye, we entred into the citie by the north syde:  
then by a declynyng way, we came into a playne . On the  
south syde are two mountaynes, the one very neere the other, di-  
stant onely by a litle valley, which is the way that leadeth to the  
gate of *Mecha* . On the east syde, is an open place betweene two  
mountaynes, lyke vnto a valley, and is the waye to the moun-  
tayne where they sacrifice to the Patriarkes *Abraham* & *Isaac*.  
This mountayne is from the citie about .x. or .xii. myles, and of  
the heyght of thre stones cast : it is of stone as harde as mar-  
ble, yet no marble . In the toppe of the mountaine, is a Temple  
or *Meschita*, made after their fashon, and hath thre wayes to  
enter into it . At the foote of the mountayne are two cisterns,  
which conserue waters without corruption : of these, the one is  
reserued to minister water to the Camels of the Carauana of  
Babylon or *Alcayr* , and the other, for them of *Damasco* . It  
is rayne water, and is deriued far of,

The Soltan of  
Mecha.

Sacrifice to  
Abraham and  
Isaac.

But



But to returne to speake of the citie: for as touchyng the maner of sacrifice which they vse at the foote of the mountayne, wee wyll speake hereafter. Entryng therfore into the citie, wee founde there the Carauana of Memphis, or Babylon, which pmented vs eynge dayes, and came not the waye that wee came. This Carauana conteyned theescore and foure thousande Camelles, and a hundred Mamalukes to guyde them. And here ought you to consyder, that by the opinion of all men, this citie is greatly cursed of God, as appeareth by the great barrennesse thereof, for it is destitute of all maner of frutes and cozne. It is scorched with dypnesse for lacke of water, and therfore the water is there growen to suche pryce, that you can not for twelue pence buye as muche water as wyll satisfye your thurst for one day. Howe therfore I wyll declare what prouision they haue for victuales. The most part is brought them from the citie of Babylon, otherwyle named Memphis, Cayrus, or Alcayr, a citie of the ryuer of Nilus in Egypt, as we haue sayde before, and is brought by the red sea (called Mare Erythreum) from a certayne port named Gida, distaunt from Mecha fourtie myles. The rest of theyr prouisions, is brought from Arabia Felix (that is) the happye or blessed Arabia: so named for the fruitfulnessse thereof, in respect of the other two Arabias, called Petrea & Diserta, that is, stonpe and desart. They haue also muche cozne from Ethyopia. Here we found a marueylous number of straungers and peregrynes, or pylgrims: Of the whiche, some came from Syria, some from Persia, and other from both the East Indiaes, (that is to say) both India within the ryuer of Ganges, and also the other India without the same ryuer. I neuer sawe in anye place greater abundaunce and frequentation of people, forasmuche as I could percepue by carryng there the space of .xx. dayes. These people resort thither for diuers causes, as some for merchandies, some to obserue theyr bowe of pylgrimage, and other to haue pardon for theyr synnes: as touchyng the whiche we wyll speake moze hereafter.

Mecha cursed of god.

Water very deare.

The ryuer Nilus.

The red sea.

Arabia Felix.

Many pylgrimes and straungers at Mecha.

Why so many nations resort to Mecha.

Of



Of the merchandies of Mecha,  
Cap. 16.



From *India* the greater, which is both with-  
in & without the ryuer of *Ganges*, they haue  
pearles, precious stones, and plentie of  
spyes: and especially from that cite of  
the greater *India*, which is named *Bangela*,  
they haue muche gossampyne cloth and  
sylke. They haue also spyes from *Ethio-*  
*pia*: and therefore we must needes confesse that this cite is a  
famous mart of many ryche thynges, wherof there is great  
plentie.

Of the Pardons or Indulgences of  
Mecha. Cap. 17.



The temple of  
Mecha.

Et vs now retorne to speake of the pardons  
of pilgrims, for the which so many strange  
nations resorte thither. In the myddest of  
the cite, is a Temple, in fashion lyke vnto  
the *Collossus* of *Rome*, the *Amphitheatrum*.  
I meane, lyke vnto a stage, yet not of mar-  
ble or hewed stones, but of burnt bryches:  
For this temple, lyke vnto an *Amphitheatrum*, hath fourescore and  
ten, or an hundred gates, and is vaulted. The entrance, is by a  
discent of twelue flayers or degrees on euery part: in the church  
porche, are solde only iewels and precious stones. In the entry  
the gylded walles shyne on euery syde with incomparable splen-  
dour. In the lower part of the temple (that is vnder the vaulted  
places) is seene a marueylous multitude of men: For there are  
fyue or syxe thousand men that sell none other thyng then sweete  
oyntmentes, and especially a certayne odoriferous and most  
sweete powder, wherewith dead bodyes are embalmed. And  
from hence, all maner of sweete sauours are carried in maner  
into the countreys of all the *Mabumetans*. It passeth all beleefe  
to thynke of the exceedyng sweetenesse of these sauours, farre sur-  
mounting



the shoppes of the Apothecaries . The .xlii. daye of Maye,  
the pardones began to be graunted in the Temple, and in  
what maner we wyl nowe declare . The Temple in the myd-  
dest is open, without any inclosyng, and in the myddest also ther-  
of, is a Turret, of the largnesse of syxe pases in cerculte, and in-  
uolued or hanged with cloth or tapestry of sylke, and passeth  
not the hepyght of a man. They enter into the turret by a gate of  
syluer, and is on euery syde besette with vesselles full of balme.  
On the day of Pentecost, licence is graunted to al men to se these  
thynges . The inhabitantes asseyne, that balme or balsame,  
to be parte of the treasure of the Solan that is Lorde of Mecha.  
At euery vaulce of the turret, is fastened a rounde circle of Iron,  
lyke to the ryng of a dooze . The .xlii. day of Maye, a great  
multitude of people beganne earely in the moornyng before day,  
seuen tymes to walke about the Turret, kyssyng euery corner  
thereof, oftentymes feelyng and handdelyng them . From  
this Turret, about tenne or twelue pases, is an other Turret,  
like a Chappell buylded after our maner . This hath thre or  
foure entres: in the myddest thereof is a well of threescore and  
tenne cubites deepe: the water of this Well is infected with  
salt Peter or salniter . Epyght men are therevnto appoynted to  
drawe water for all the people: and when a multitude of peo-  
ple haue seuen tymes gone rounde about the first Turret, they  
come to this well: and touchyng the mouth or bym there-  
of, they saye thus, Be it in the honour of God, God pardon me,  
and forgue me my synnes . When these woordes are sayde,  
they that drawe the water, poyne thre buckettes of water on  
the headdes of euery one of them that stand neere about the well,  
and washe them all wette from the headde to the foote, al-  
though they be apparelled with sylke . Then the dotyng fooles  
dreame that they are cleane from all theyr synnes, and that their  
synnes are forgiven them . They saye furthermore, that the  
first Turret, wherof we haue spoken, was the first house that  
euer Abraham buylded: and therefore, whyle they are yet all  
wette of the sayd washyng, they go to the mountayne, where (as  
we haue sayde before) they are accustomed to sacrifice to Abra-  
ham.

A Turret in  
the Temple of  
Aethia.

A gate of syluer.

Balsame or  
balme.

A chappell with  
a well in it, in  
the Temple.

A strange  
baptisme for  
remission of  
synnes.

Good meaning  
sufficieth not.

The house of  
Abraham.  
Sacrifice to  
Abraham,



ham. And remaining there two daies, they make the said sacrifice to Abraham at the foote of the mountayne.

The maner of Sacrificyng at Mecha. Cap. 18.



Orasmuche as for the most parte, noble spirites are delpted with nouelties of great and straunge chynge, therefore to satisfie the expectation, I wyl describe the maner of sacrificyng. Therefore, when they intend to sacrifice, some of them kyl three sheepe, some foure, and some tenne: So that the but-

cherie sometyme so sloweth with blood, that in one sacrifice are slayne aboute three thousande sheepe. They are slayne at the rpyng of the Sunne, and shortly after are distributed to the poore for Gods sake: for I sawe there a great and confounded multitude of poore people, as to the number of .xxx. thousande. These make many and long dyches in the felde, where they keepe fyre with Camels doong, and rost or seeth the fleshe that is geuen them, and eate it euen there. I beleue that these poore people come thither rather for hunger then for deuotion: which I thinke by this coniectur, that great abundance of cucumbers are brought thither from *Arabia Felix*, whiche they eate, castyng away the parynges without their houses or tabernacles, where a multitude of the sayde poore people geather them euen out of the myre and sande, and eate them, and are so greevie of these parynges, that they fyght who may geather most. The daye folowing, their *Cadi* (which are in place with them as with vs the preachers of gods worde) ascended into a hygh mountayne, to preache to the people that remayned beneath: and preached to them in theyr language the space of an houre. The summe of his sermon was, that with teares they shoulde bewaile theyr synnes, and beate their brestes, with sighes and lamentation. And the preacher hym selfe with loude voyce, spake these woordes, O Abraham beloued of god, O Isaac chosen of god, and his frend, praye to god for the people of *Nabi*. When these woordes were sayde, sodenly were heard lamenting voyces. When the sermon was done, a rumoz was spredde that a great armie of *Arabians*, to the number of twentie thousande, were commyng.

¶ With

Sacrifice of  
sheepe.

Religion for  
pouertie.

Cadi, a prea-  
cher.

A goodly ser-  
mon.

Soldiers trou-  
ble the word of  
God.



With whiche newes, they that kept the Caravanas beyng greatly feared, with all speede, lyke madde men, fledde into the citie of Mecha, and we agayne hearyng newes of the Arabians appoche, fledde also into the citie. But whyle wee were in the mydwaye betweene the mountayne and Mecha, we came by a despicable wal, of the breadth of foure cubites: The people passyng by this wal, had couered the waye with stones, the cause whereof, they saie to be this: When Abraham was commaunded to sacrifice his sonne, he wylled his sonne Isaac to folowe hym to the place where he should execute the commaundement of God. As Isaac went to folow his father, there appeared to hym in the way a Deuyl, in lykenesse of a fayre and freendly person, not farre from the sayde wall, and asked hym freendlye whyther he went. Isaac answered that he went to his father who tarried for hym. To this the enimie of mankynde answered, that it was best for hym to tarrye, and yf that he went anye further, his father woulde sacrifice hym. But Isaac nothyng feareyng this aduertisement of the Deuyl, went forwarde, that his father on hym myght execute the commaundement of God: and with this answer (as they saie) the Deuyl departed. Yet as Isaac went forwarde, the Diuell appeared to hym agayne in the lykenesse of an other frendlye person, and forbade hym as before. Then Isaac takyng by a stone in that place, hurde it at the Deuyl, and wounded hym in the forehead: In witnesse and remembraunce whereof, the people passyng that waye, when they come neare the wall, are accustomed to cast stones agaynst it, and from thence go into the citie. As we went this way, the ayre was in maner darkened with a multitude of Locke Doves. They saie that these Doves, are of the progenie of the Dove that spake in the eare of Mahumet, in lykenesse of the Holpe Ghost. These are seene every where, as in the villages, houses, tauernes, and graniers of corne and ryle, and are so tame, that one can scharshlye vyue them a way. Too take them or kyll them, is esteemed a thyng worthy death: and therfore a certayne pensyon is geuen to nouryshe them in the Temple.

Where Abraham sacrificed his sonne Isaac.

The Diuell appeareth to Isaac.

Isaac wounded the Deuyl in the forehead.

Locke doves of the progenie of the Dove which spake in Mahumets eare.

Of

Eden. The decades.  
Bancroft Library.

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Of the Vnicorns of the temple of Mecha,  
whiche are not scene in any other  
place. Cap. 19.

Monoceros.

The Vnicor:  
nes.

The Vnicorns  
horne.



In the other part of the temple are parkes  
or places inclosed, where are scene two  
Unicorns, named of the Greekes *Monoceros*, and are there shewed to the people  
for a myracle, and not without good rea-  
son, for the seldomenesse and strange natu-  
re. The one of them, which is much hygh-  
er then the other, yet not muche vnlpyke to a colic of thyrte  
monethes of age, in the forehead groweth only one horne, in ma-  
ner ryght forth, of the length of thre cubites. The other is  
much younger, of the age of one yeere, and lyke a young coler:  
the horne of this, is of the length of foure handfuls. This beast  
is of the coloure of a hoyle of weesell coloure, and hath the head  
lyke an Hart, but no long necke, a thynne mane hangyng onlpe  
on the one syde: theyr legges are thyn and slender, lyke a fawne  
or hynde: the hooves of the fore feete are diuided in two, much like  
the feete of a Goat, the outwarde part of the hynder feete is very  
full of heare. This beast doubtlesse seemeth tolyde and fierce,  
yet tempereth that fiercenesse with a certaine comelynesse. These  
Unicornes one gaue to the Soltan of Mecha, as a most pre-  
cious and rare gyfte. They were sent hym out of Ethiope by a  
kyng of that countrey, who desired by that present to gratifie the  
Soltan of Mecha.

Of diuers thynges which chaunced to me  
in Mecha: And of Zida, a port  
of Mecha. Cap. 20.



It may seeme good here to make mention  
of certayne thynges, in the which is scene  
sharpenesse of witte in case of vrgent ne-  
cessitie, which hath no lawe, as sayeth the  
prouerbe: for I was dyruen to the poynt  
howe I myght priuely escape from Me-  
cha. Therefore whereas my Captayne  
gaue me charge to buy certaine thyngs, as I was in the market  
place,



place, a certayne Hamaluke knewe me to be a Christian. And therefore in his owne language, spake vnto me these woordes, *Ine mename* : That is, whence arte thou? To whom I answered that I was a Bahumetan. But he sayde, Thou sayest not truly. I sayde agayne, By the head of Bahumet, I am a Bahumetan. Then he sayde agayne, Come home to my house. I folowed him willingly. When we were there, he began to speake to me in the Italian tongue, and asked me agayne from whence I was, assymyng that he knewe me, and that I was no Bahumetan : Also that he had been sometyme in *Genoa* and *Venice*. And that his woordes myght be the better beleueed, rehearsed many thinges whiche testified that he sayde truely. When I understoode this, I confessed freely that I was a Romane, but professed to the sayth of Bahumet in the cite of Babylon, and there made one of the Hamalukes. Whereof he seemed greatly to reioyce, and therefore vsed me honourably. But because my desyre was yet to goe further, I asked the Bahumetan whether that cite of *Mecha* was so famous as all the world spake of it : and inquired of him where was the great abundance of pearles, precious stones, spices, and other rich merchandies that the byrte went of to be in that cite. And all my talke was to the ende to grope the mynde of the Bahumetan, that I might know the cause why such thinges were not brought thither as in tyme past. But to auoyde all suspicion, I durst here make no mention of the dominion which the Kyng of Portugale had in the most parte of that Ocean, and of the gulfes of the redde sea and *Persia*. Then he began with more attentpue mynde, in order to declare vnto me the cause why that marte was not so greatly frequented as it had been before, and layde the only faulte therof in the kyng of Portugale. But when he had made mention of the Kyng, I began of purpose to detracte his fame, least the Bahumetan might thinke that I reioyced that the Christians came thither for merchandies. When he percepued that I was of profession an enemy to the Christians, he had me yet in greater estimation, and proceeded to tell me many thynges more. When I was well instructed in all thinges, I spake vnto him friendly these woordes in the Bahumets language, *Mena-ba Menalabi* : That is to say, I pray you assist mee. He asked me

Why *Mecha* is not so much frequented as in tyme past.

The dominion of the Kyng of Portugale in the East partes

*Hyppocrise.*

Bbb. i.

me

Eden. The decades.  
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me wherein. To helpe me (sayde I) howe I may secretly departe hence. Confirmyng by great othes, that I would goe to those Kinges that were most enemies to the Christians: Affirmyng furthermoze, that I knewe certayne secretes greatly to be esteemed, whiche if they were knowne to the sayde kynges, I doubted not but that in shorte tyme I shoulde bee sent for from *Mecha*. Astonished at these wordes, he sayde unto mee, I pray you what arte of secretes doe you knowe? I answered, that I would gyue place to no man in makyng of all maner of Gunnes and artillerie. Then sayde hee, Prayed be *Hahumet* who sent thee hyther, to do him and his Daintes good service: and willed me to remayne secretly in his house with his wyfe, and requyred me earnestly to obtayne leaue of our Captayne, that vnder his name he myght leade from *Mecha* fiftene Camelles laden with spices, without payng any custome: for they ordinarily paye to the *Soltan* thirtie *Saraphes* of golde, for transportyng of such merchandies for the charge of so many Camelles. I put him in good hope of his request, although he would aske for a hundred, affirmyng that that myght easily be obtayned by the priuileges of the *Hamalukes*, and therefore desired him that I myght safely remayne in his house. Then nothyng doubtyng to obtayne his request, he greatly reioyced, and talkyng with me yet moze freely, gaue me further instructions, and counsayled me to repayre to a certayne King of the greater India, in the kyngdome and realme of *Decham*, whereof we will speake hereafter. Therfore the day before the *Caravana* departed from *Mecha*, he willed me to lye hydde in the most secretest parte of his house. The day folowynge, early in the moynyng, the trumpetter of the *Caravana* gaue warning to all the *Hamalukes* to make readie their horses, to directe their iourney toward *Syria*, with proclamation of death to all that shoulde refuse so to doe. When I hearde the sounde of the Trumpet, and was aduertised of the streight commaundement, I was marueylously troubled in mynde, and with heauy countenance desired the *Hahumetans* wyfe not to betraye me, and with earnest prayer committed my selfe to the mercie of God. On the Tuesday folowynge, our *Caravana* departed from *Mecha*, and I remayned in the *Hahumetans* house with his wyfe, but he folowed the *Caravana*.

Pit

Paying of custome to the *Soltan*.

The realme of *Decham* in India.



Yet before he departed, he gaue commaundement to his wyfe to  
 bypnyng me to the *Carauana*, which should departe from *Zida* the  
 porte of *Mescha*, to goe into *India*. This porte is distant from  
*Mescha*, xl miles. Whillett I laye thus byd in the *Dahumetan*  
 house, I can not expresse how friendly his wyfe bled me. This al-  
 so furthered my good interteynement, that there was in the  
 house a fayre young mayde, the Niese of the *Dahumetan*, who  
 was greatly in loue with me. But at that tyme, in the myddest  
 of those troubles and feare, the fyre of Venus was almost ex-  
 tincte in mee: and therefore with daltaince of fayre woordes  
 and promises, I styll kepte my selfe in her fauour. There-  
 fore the Fryday folowynge, about noone tyme I departed,  
 folowynge the *Carauana* of *India*. And about mydnyght, we  
 came to a certayne village of the Arabians, and there remay-  
 ned the rest of that nyght, and the nexte day tyll noone.

affliction com-  
 eth lachery.

From hence we went forwarde on our iourney towarde *Zida*,  
 and came thither in the silence of the nyght. This citie hath  
 no walles, yet fayre houses, somewhat after the buyldynge of  
*Italie*. There is great aboundance of all kynde of merchan-  
 dies, by reason of resorte in maner of all nations thither, ex-  
 cepte Jewes and Christians, to whom it is not lawfull to come  
 thither. As soone as I entered into the citie, I went to their  
 Temple of *Meschita*, where I sawe a great multitude of  
 poore people, as about the number of. xxv. thousande, atten-  
 dyng a certayne Pilote who should bypnyng them into their coun-  
 trey. There I suffered muche trouble and affliction, beyng  
 enforced to hyde my selfe among these poore folkes, saynyng  
 my selfe very sicke, to the ende that none should be inquisi-  
 tious what I was, whence I came, or whyther I would. The Lord  
 of this citie is the Soltan of *Babylon*, brother to the Soltan of  
*Mescha*, who is his subiecte. The inhabitauntes are *Dahume-  
 tans*. The soyle is vnfruitfull, and lacketh freshe water. The sea  
 beatech agaynst the towne. There is neuerthelesse aboundance  
 of all thinges: but brought thither from other places, as from  
*Babylon* of *Nilus*, *Arabia Felix*, and dyuers other places. The  
 beate is here so great, that men are in maner dyed by there-  
 with. And therefore there is ever a great number of sicke folkes.  
 The citie conteyneth about fyue hundred houses.

The citie of  
*Zida*.

Poore peo-  
 ple that  
 came from  
*Mescha*.

Bbb ii.

After

Eden. The decades.  
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## Lewes Vertomannus

From Arabia  
to Persia.

The red sea.

After sytience dayes were past, I couenaunted with a pilot, who was ready to departe from thence into Persia, and agreed of the price, to goe with him. There laye at Anker in the hauen almost a hundred Brigantines and Follies, with diuers boates and barckes of sundry sortes, both with Ores and without Ores. Therefore after three dayes, geyng wynde to our layes, we entred into the redde sea, otherwyle named *Mare Erythraeum*,

Of the red sea, and why it can not be sayled  
in the nyght. Cap. 21.



It is well knowen to wyle men that this sea is not red, as some haue imagined, but is of the colour of other seas. We continued therefore our hyage vntyll the goinge downe of the Sunne. For this sea, is nauigable only in the day tyme: and therefore in the nyghtes, the maryners rest them, vntyll they come to the Islande named *Chameran*, from whence they proceede forwarde moze safely. Why this sea can not be sayled in the nyght, they say the cause to be, that there are many dangerous landes, rockes, and shelues: and therefore that it is needefull of diligent and long prospecte, from the toppe Castell of the shyppe, to foresee the dangerous places.

The



The seconde booke, entreating of *Arabia Felix*,  
That is, the happie or blessed  
*Arabia*.

Of the citie of Gezan, and the fruitfulnessse  
thereof. Cap. I.



As muche as hitherto wee haue spoken  
somewhat of the maners of the people and  
cities of *Arabia Felix*, it may nowe seeme  
conuenient to finishe the reste of our brage  
with such thinges as we haue scene in the  
sayde countrey of *Arabia*. Therefore after  
sixe dayes saylyng, we came to a citie na-  
med *Gezan*. It hath a commodious porte, and very fayre, where  
we found about fourtie and fyue *Bygantines* and *Poisses* of dy-  
uers regions. The citie is harde by the sea syde, and the Prince  
thereof, is a *Dahumetan*. The soile is fruitful, lyke vnto *Ita-  
lie*: It beareth *Pomegranates*, *Quinces*, *Peaches*, *Apples* of  
*Assyria*, *Pepons*, *Melons*, *Oranges*, *Gourdes*, and dyuers o-  
ther fruites: Also *Roses*, and sundry sortes of floures, the sayrest  
that euer I sawe: It seemeth an earthly *Paradys*. The moste  
parte of the inhabitauntes go naked. In other thinges, they lyue  
after the maner of the *Dahumetans*. There is also great abun-  
dance of fleshe, wheate, barley, the grayne of whyte *Millet* or  
*Hirse* (whiche they call *Dora*) whereof they make very sweete  
bread.

The citie of  
*Gezan*.

Of certayne people named *Ban-  
duin*. Cap. 2.

Departing from the citie of *Gezan*, the space of .v. dayes,  
saylyng towarde the lefte hande, hauyng euer the coast of  
the lande in sight, we came to the sight of certayne hou-  
ses, where about .xiiii. of vs went alande, hoppyng to haue  
had some victuals of the inhabitans. But we lost our labour, for  
in the steepe of victuals, they cast stones at vs with slinges. They  
were about a hundred that fought with our men for the space of  
an

*Vbb.iii.*

Eden. The decades.  
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Lewes Vertomañdus

an houre. Of them were slayne .xxliii. The rest were dyuen to  
slyght, they were naked, and had none other weapons then spy-  
ges. After they slyght, we brought away with vs certayne beys  
and Calues very good. Shortly after a great multitude of the  
inhabitauntes shewed them selues to the number of fyue or syxe  
hundred: but we departed with our praye, and returned to the  
shyppes.

Of an Ilande of the red sea, named  
Camaran. Cap.3.

**T**he same day saylyng forwarde, we came to an Iland na-  
med *Camaran*, which conteyneth ten myles in circuite. In  
it is a towne of two hundred houses, the inhabitantes are  
*Dahumetans*: it hath aboundaunce of freshe water and  
fleshe, and the sayrest salte that euer I sawe. The porte is eight  
myles from the continent, it is subiecte to the Soltan of *Ama-  
nian of Arabia Felix*. After we had remayned here two dayes,  
we tooke our way towarde the mouth of the red sea in the space  
of two dayes saylyng: This sea may here be sayled both day and  
nyght. For (as we haue sayde before) from this Ilande unto  
the porte of *Zida*, the red sea is not safely nauigable by nyght.  
When we came to the mouth of the sea, we seemed to be in ma-  
ner inclosed, for that the mouth of the sea is there very streyght,  
and no more then thre myles ouer. Towarde the right hande,  
the continent lande is seene of the heyght of ten pases: the soile  
seemeth rude and not cultured. At the lefte hande of the sayde  
mouth, ryseth a very hygh hyll of stone. In the myddest of the  
mouth, is a litle Ilande inhabited, named *Bebmendo*, and is to-  
warde the lefte hande to them that sayle to *Zeila*: But they that  
goe to *Aden*, must keepe the way to the lefte hande. All this way,  
we had euer the lande in our sight, from *Bebmendo* to *Aden*, in  
the space of two dayes and a halfe,

Of



Of the citie of Aden, and of their maners  
and customes towarde straun-  
gers. Cap. 4.

**I** Doe not remember that I haue scene any cite better forti-  
fied then this: It standeth on a soyle not much vnequall, it is  
walled on two sydes: The reste is inclosed with mountaynes,  
haupng on them fyue fortresses. The citie conteyneth fyue  
thousande houses. They exercise of bying and sellng, begyn-  
neth the seconde houre of the nyght, by reason of extreame heate  
in the day tyme. A stone cast from the citie, is a mountayne,  
haupng on it a fortesse. The shippes lye neare the foote of the  
mountayne: it is certaynely a very goodly citie, and the fay-  
rest of all the cities of *Arabia Felix*. To this, as to the chiefe  
marte, the merchauntes of *India*, *Ethiopia*, and *Persia*, haue re-  
course by sea, and they also that resorte to *Mecha*. Assoone as  
our *Bizantine*s came into the haven, immediately the custo-  
mers and searchers came aborde, demaundayng what we were,  
from whence we came, what merchaundies we brought, and  
howe many men were in euery *Bizantine*.

Byng aduertised of these thinges, immediately they tooke  
away our masse, sayles, and other tackelnynges of our shyp-  
pes, that we should not departe without payng of custome.

The day after our arryuyng there, the *Mahumetans* tooke  
mee, and put shackles on my legges, whiche came by occasi-  
on of a certayne *Idolatour* who cryed after mee, sayng, O  
*Christian Dogge*, bozne of *Dogges*. When the *Mahu-*  
*metans* hearde the name of a *Christian*, incontinent they  
layde handes on mee, and brought mee to the *Lieutenant*  
of the *Soltan* of that place, who assemblyng his counsaile,  
asked their opinion if I should bee put to death as a spye of  
the *Christians*.

The *Soltan* him selfe was out of the citie, and therefore his  
*Lieutenant*, who had yet neuer adiudged any man to death,  
thought it not good to gyue sentence agaynst mee, before the

Bbb.iii.

Soltan

Of the citie of  
Aden looke.  
Cap. 13.

Byng and sel-  
lyng by nyght.

The *Kuthone*  
taken and put  
in prison.

Picade the  
h. Noone wis-  
teth that *Chri-*  
*stians* are  
founde in all  
regions sayng  
in *Arabia* and  
*Egypt*, where  
they are most  
bath.



Soltan should be aduertised hereof . And therefore I escaped this present daunger, and remayned in custodie fiftie and fyue dayes, with an Iron of eightene pounce weyght hangyng at my fecte . The seconde day after I was taken, many Bahumetans in great rage resorted to him, whose office was to make inquisition of treason . These a fewe dayes before, by swymmyng hardy escaped the handes of the Portugales, with the losse of theyr Shippes and Barkes, and therefore desired greatly to bee reuenged of the Christians: assymyng with outragious crye, that I was a spy of the Portugales. But God sayled not to assyst me . For the maister of the prison, percepuing the outrage of the Bahumetans, and fearyng that they would offer me violence, made fast the gates of the prison . After that fyue and fiftie dayes were past, the Soltan commaunded that I should be brought before him : and so, set vppon a Camel with my shackles, I came in eight dayes iourney to the place where the Soltan laye, and was brought to his presence in a citie named Rhada : for there the Soltan had assembled an army of thirtie thousande men, to make warre agaynst the Soltan of the citie of Sana, whiche is thre dayes iourney from Rhada, and situate partly on the declining of a hyll, and partly in a playne, very fayre to be seene, well peopled, and haupyng plentie of all thinges . When I came before the Soltan, he began to aske me what I was . I answered that I was a Roman, professed a Hamaluke in Babylon of Alcayr, and that of religious mynd to discharge my conscience of a vowe whiche I had made to see the bodie of Nabi the holy Prophet, I came to the citie of Medinathalhabi, where they say he is buried : and that in all cities and countreys by the way, I hearde honourable repoyte of his greatnesse, wisdom, and singuler vertue, and therefore ceased not vntyll I entred his dominions, mooste desirous to see his face, yeloyng thankes to God, and Nabi, that it was nowe my chaunce to be presented before him : trustyng that the equitie of his wisdom, would thereby consyder that I was no spy of the Christians, but a true Bahumetar, and his seruant and slaue. Then sayde the Soltan, Saye, Leila illala Mabumet resullala : whiche wordes I coulde neuer well pronounce, epyther that it pleased not God, or that for feare and scruple

The wordes  
of them that  
professe the res-  
urrection of Ma-  
homet.



of conſcience, I durſt not . Therefore when hee ſawe mee holde my peace, he committed me agayne to priſon, commaunding that I ſhoulde be ſtraightly looked vnto, where .xvi. men of the citie were appoynted, euery daye foure, to watche me by courſe. So that for the ſpace of thye monethes, I had not y fruſtation of heauē, during which miſerable time, me diet was euery day a loſe of myllet, ſo litle that ſeuē of them woulde not haue ſatiſfied my hunger for one daye: But if I myght haue had my ſyll of water, I woulde haue thought my ſelfe happie . Within thye dayes after the Soltan marched with his army of thyrtye thouſande footemen (as we haue ſayde) and thye thouſande horſemen, to beſeege the citie of Sana . Theſe horſemen were borne of Chriſtian parentes, and blacke like the Ethiopians, and whyle they were yet very young, were bought in the kyngdome of Preſter John, named in Latine Preſbyter Iohannes, or rather Precioſus Iohannes . Theſe Chriſtian Ethiopians, are alſo named Abbyſſini . They are brought by in ſoldiery of warre, as are the Mamalukes and Ieneſzares of the Turkes. This Soltan hath them in great eſtimation, for they are the gard of his owne perſon, and therefore haue greater wages, and are in number foureſcore thouſande . They couer theyr bodie with a ſundon, like vnto a cloke or cape, putting out onely one arme, and are beſyde naked without any other apparell . In the warres they vſe rounde targettes, made of buſſes hydes, with certayne litle barres of Iron to ſtrengthen them. Theſe targets are paynted very fayre with ſundrye colours, and very commodious to reſiſte dartes, and are in largeneſſe as muche as the mouth of a barell: the handle is made of woodde, as bygge as they may well holde in theyr handes, and made faſt with nayles . They vſe dartes, and ſhorte brode ſwoordes . At other tymes, they vſe alſo beſtures of ſpinnen cloth of ſundrye coloures. Alſo of goſſampine or Xylon, otherwyſe alſo named bombaline . In the warres, euery man beareth with hym a ſlyng, which he caſteth, fyrſt ſhakyng it often about his head . When they come to .xl. or .l. yeres of age, they make them hornes, by wreathyng y beare of their heds . ſo bearyng two hornes lyke young Gotes . When they procede to the warres, fyue thouſande Camels folowe the army, all laden with ropes of bombaline.

Soldiers horſemen of Chriſtian Ethiopians of the dominion of Preſbyter Iohannes. Abbyſſini, vnder Preſter John.

A gard of foure ſcore thouſand blacke men.

Targettes.

Slynges.

Howe



How the women of Arabia, are greatly in loue with whyte men,

Cap. 5.

Counterfet  
madnesse.

**A**fter the army was departed, I was incontinent committed to prison, as I haue sayde . Harde by the prison was a long entrie in maner of a cloyster, where somtyme we were permitted to walke . We shall further vnderstande, that in the Soltans place remayned one of his three wyues, with twelue yong maydes to waite vpon her, very fayre and comely, after theyr maner, and of coloure inclining to blacke . The fauoure that they bore me, helped me very much, for I with two other, beyng in the same prison, agreed that one of vs shoulde counterfette him selfe to be mad, that by this deuice, one diuine myght helpe an other . In fine, it was my lotte to take vpon me the mad mans part , and therefore stode me in hande to do suche follies as pertayne to madnesse . Also the opinion whiche they haue of mad folkes, made greatly for my purpose : for they take mad men to be holy , and therefore suffered me to run more at large, vntill the Eremites had geuen iudgement whether I weare holy, or ragyng mad, as appeareth hereafter . But the fyrst three dayes in which I began to shew my madnesse, werped me so muche, that I was neuer so tyred with labour or greued with payne, for the boyes and rascall people somtyme to the number of .xl. or .l. hurled stones at me almost without ceassing, while in the meane time againe I paid some of them home with lyke wages . The boyes cryed euer after me, calling me mad man . And to shewe it the more, I carped alwayes stones with me in my shyrt, for other apparel had I none . The queene hearyng of my follies, looked oftentimes out of the wyndowes to see me, more for a secrete loue she bore me, then for the pleasure she tooke in my follies, as afterwarde appeared.

There



Therefore on a tyme, when some of them, muche madder then I, played the knaues with me in the spght of the queene (whose secreete fauour towards me I somewhat percepued) that my maddenesse myght seeme moze manifest, I cast of my shyft, and went to the place befoze the wyndowes, where the queene myght see me all naked: wherein I percepued she tooke great pleasure. For she euer founde some occasion that I myght not goe out of her spght: and would sometymes, with all her damo- selles waytyng on her, spende almost the whole daye in behol- dyng me: and in the meane season diuers tymes sent me se- cretlye muche good meate by her maydens, and when she saw the boyes or other do me any hurt, she hadde me kyll them, and spare not, reuptyng them also, and call yng them dogges and beastes. In the pallace was nouryshe a great fatt sheepe: for there are some of such exceedyng bygnesse, that only the tayle weyeth .xi. or .xii. pounce weyght. Under the coloure of mad- nesse, I layd hand on this sheepe, sayng, *Leila illala Mahumet resullala*: which wordes the *Soltan* befoze, when I was brought to his pcesence, wyllyd me to say, to proue whether I were a *Mahumetan* or a professed *Mamaluke*. But the beast answer- yng nothyng, I asked hym yf he were a *Mahumetan*, Jewe, or Christian. And wyllyng to make hym a *Mahumetan*, I re- bearded agayne the sayde woordes *Leila illala Mahumet resulla- la* (that is to saye) there is one God, and *Mahumet* his cheefe Prophet: whiche are the wordes which they speake in profes- syng theyr fapth. But when the beast yet answered nothyng, I broke his legges with a staffe. The queene tooke great plea- sure in these my maddc follyes, and commaunded the fleshe of the sheepe to be geuen me to eate: I neuer ate meate with moze pleasure, or better appetite. Also three dayes after, I ykewyle kyllled an Asse that was wont to byng water into the pallace, because he refused to be a *Mahumetan*, and to say those woordes. The same tyme also I handeled a Jewe so euill, that I had al- most kyllled hym, one in the meane tyme call yng me Christi- an dogge, dogge boyne. With which words beyng very angry, I cast many stones at him: but he againe hurlyng at me, gaue me a stroke on the brest, and an other on the syde, which greued me very soze.

Sheepe with  
exceedyng great  
tayles.

A Sheepe  
made a mah-  
metan.

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Hunger mo-  
keth appetite.

And

Eden. The decades.  
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And because I coulde not solowe hym by reason of my shackles, I returned to the pyson, and stopped the doore with a heape of stones, and there lyued in great payne for the space of two daies without meate or dlynke: And therefore the queene and other thought me to be dead, but the doore was opened by the queenes commaundement. Then these dogges verpyng me, gaue me stones in the seeve of bread, and peeces of whyte marble, saying that it was suger: other gaue me clusters of Grapes full of sand. But partly that they should not suspect that I counterfeyted madnesse, I ate the Grapes as they gaue me them. When the huite was spied that I lyued two dayes & nyghtes without meate and dlynke: some began to suspect that I was a holy man, and some that I was starke madde. And thus being diuided into diuers opinions, they consulted to send for certayne men, of whom they haue such opinion of holynesse, as we haue of Heremptes: these dwell in the mountaynes, and leade a contemplatyue lyfe. When they came vnto me, to geue thyr iudgement what maner of man I was, certayne merchantes asked them yf I were a holy man, or a madde man. These were also of diuers opinions, some affyrmyng one thyng, and some another. Whyle they were yet debatng this matter, for the space of an houre, I pyssed in my handes, and hurlede it in theyr faces: whereby they agreed that I was no Sainct, but a mad man. The queene seyng all this at the wyndowe, laughed well thereat among her maydens, and sayd thus to them, By the goodnesse of God, and by the head of Mabumet, this is a good man. The day folowng, when in the moynng I founde hym a sleepe that had so soze hurt me with stones, I tooke hym by the heare of the head with both handes, and with my knee so pounched hym on the stomacke, and battered his face, that I left hym all bloody, and half dead. Which thyng the queene seeing, cryed vnto me saying, kyll the beast, kyll the dogge: wherupon, he ran his way, and came no more in syght. When the Prestydent of the citie heard that the queene fauoured me, & toke pleasure in my mad sport, thynkyng also that I was not mad, commaunded that I shoulde goe at lybertie within the pallace, only wearyng my shackles: Yet euery nyght was I put in an other pyson in the lower part of the pallace, and so remayned vntill the

Madnesse taken  
for holynesse.

Heremptes,  
Mahumet's  
tano.



the court for the space of .xx. dayes . In the meane tyme, the  
 queene wylled me to go a huntynge with her, whiche I refu-  
 sed not, and at my returne, I fained me to be sicke for weerinesse.  
 So continuing for the space of eyght dayes, under the coloure  
 of sickenes, the queene often sent to me to know how I did. After  
 this, fyndyng oportunitie, I declared to the queene that I had  
 made a vow to God and Mahomet to visite a certayne holy man  
 in the cite of *Aden*, and desyred her to geue me leaue to go th-  
 ther. Whereunto she consented: and commaunded immediatly  
 a Cammell and .xxv. Sarraphes of golde to be deliuered me.  
 Therefore the day folowynge, I tooke my iorney, and in the space of  
 eyght dayes, came to the cite of *Aden*: and shortly after my  
 comynge, vylited the man of whom was so great repozte of ho-  
 lynesse, and whom the people honoured for a saint. And this  
 onely, because he had euer lyued in great pouertie, and without  
 the company of women. And heare are seene many other such.  
 But doubtlesse all suche lose theyr labour, beyng out of the  
 sayth of Christ. When I had perfourmed my vowe, I sayned  
 that I had recouered health by myracle of that holy man, and  
 certified the queene thereof, desyryng that I myght tarye there  
 a whyle, to visyte likewise certayne other men in that countrey, of  
 whom was the lyke fame of holynesse: whiche excuse I deu-  
 sed, because the flete of *India* woulde not yet depart from thence  
 for the space of a moneth. In the meane tyme I secretly agreed  
 with a certayne capytayne of that nauie to goe with hym into *In-*  
*dia*, and made hym many fayre promisses to rewarde hym larg-  
 ly. He answered, that he woulde not go into *India* before he  
 had fyrst ben in *Persia*: wherunto I agreed.

A holy vowe.

A holy saint.

The flete of  
India.

Of the cities of *Lagi* and *Aiaz* in *Arabia Felix*:

And of the martes of *Aiaz* and the

towne of *Dante*. Cap. 7.

**T**he daye folowynge, mountynge vppon a Camell, and  
 makynge a iorney of .xxv. myles, I came to a certayne  
 citie named *Lagi*, situate in a great playne, well peopled,  
 hauynge abundaunce of Oliues, and fische, with also great  
 plentie

Eden. The decades.  
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plentie of corne, after our maner : but no vines, and great scarcenesse of woodde . The inhabitauntes are vncivill and rusticall people, of the nation of bagabunde and scilde Arabians , and therfore but poore. Departing fro hence one daies iorney, I came to an other citie named *Aiaz*, situate vppon two hylls, with a great plaine betweene them , and hath in it a notable fountayne, & therfore diuers nations resoyt thither as to a famous mart. The inhabitauntes are Bahumetans, and yet greatly differing in opinion of theyr religion : insomuche that therfore they be at great enimitie one agaynst the other, and keepe sore warre. The cause whereof they saye to be this : That the people of the north mountayne, maynteyne the sayd and secte of Bahumet and his felowes, of whom we haue spoken before : but the other of the South mountayne asserme, that sayd shoulde be geuen onely to Bahumet and *Haly*, sayng the other to be false prophetes . But let vs nowe retorne to the marte . Almost all maner of spices are brought hyther. The region byngeth forth sylke and bombastine : also diuers goodly frutes, and bynes. On the toppe of both the hylls, are very strong fortresses, two dayes iorney from thence is the citie of *Dante*, well fortified both by arte and nature, situate in the toppe of a very great mountaine.

Strife and hatred for religion and all worth nought.

Mortus Falsi, as the Persi ans call hym.

Of Almacharan, a citie of Arabia Felix, and of the fruitfulness thereof. Cap. 8.

**D**Eparting from *Dante*, we came to the citie of *Almacharan*, in two dayes iorney . This is situate on a very hygh mountayne, and declynyng, and difficulte to ascende, as of the heyghe of seuen myles, and the way so narrow, that onely two men can passe togeather . In the toppe, is a playne of incredible largenesse, very fruitfull, with plentie of all thynges to the vse of man . And therfore I thynke it to be inexpugnable & inaccessible: haupng also so great abundaunce of water, that one fountaine may suffice for a hundred thousand men . And therfore they saye that the *Soltan* here hydeth his treasure, because he was borne in this citie.

Heare

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